THE
DEPTH and MYSTERY
OF THE
ROMAN MASS.

laid open and explained for
the use of both Reformed and
Unreformed Christians.

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Last Edition reviewed by the *Author.*

HOS. 8. 11.

Because Ephraim *hath made many* Altars
to sin, Altars *shall be unto him to sin.*

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The Preface.

THE great Zeal of too many Men, who think themſelves true Catholicks, and who make it their buſineſs by all poſſible waies to promote their Religion, may induce all true Chriſtians to enquire the more carefully both what this famous Religion is, and, if they meet with it, what entertainment it deſerves. As ignorant people, who know little or nothing of Rome, but from a Pamphlet or Gazet, incidentally mentioning his Holineſs, ſacred College, and holy Conclave, may be induced to fancy it to be no leſs then an heavenly Jeruſalem; ſo they alſo, whoſe ears are continually filled with the ancient and Venerable Expreſſions of Catholick Faith, holy Fathers, General Councils, perpetual Succeſſion, St. Peters Chair, may by the very ſound of ſuch words, be ſomewhat diſpoſed towards an admiring conceit of the Romiſh Service it ſelf. Continual objects, we know, whether by hearing or ſeeing, will leave in the fancy or mind of Men ſome kind

of impreſſion: and if the Epheſians cry up day and night the Greatneſs of their Diana, 'tis hard if the Neighbours be not tempted to think in good earneſt, that this Idol is a Goddeſs. The fear of this Danger hath prevailed with me to ſay as much concerning Maſs, as may with Gods bleſsing prevent this Inchantment and ſecure honeſt Chriſtians from being cheated with falſe wares upon the account of a fair out ſide. The moſt ſucceſsful Policy, that commonly Papiſts make uſe of for catching others, is to keep themſelves within general terms and Commendations of the Catholick Church, and after they have heaped up what they can ſay of the Infallibility and Faith of S. Peter, they confidently adorn their own Church and Prelacy with all those Titles of honour. Thus an Aſſe may ſeem to be ſomething under the skin of a Lion, and the Calves of Jeroboam might have charmed the ten Tribes with the Promiſes and Priviledges of Iſrael. Here therefore my purpoſe is, to pull them out of theſe plauſible Generalities wherewith they involve themſelves entang-

tangle others; and to bring down Jeroboam *strait to* Bethel, *there to shew him, that neither his Calves nor his Priests have any share with the true Israel of* God. *To avoid general Wranglings, where Imposture is more specious, and Conviction more difficult, I will not dispute the truth of what they contend for, viz. that the* Catholick *Church cannot err, or that they are the* Catholick *Church. But let them come to any considerable* Particulars: *as for Example, let their daily worship be one; I wish for no better Evidence, wherewith to demonstrate, that the Church which I do find in such a dangerous errour, is neither an infallible Church nor any sound member of the* Catholick. *That way of proceeding may both keep common* Christians *upon a Ground which they shall understand far better, then universal* Abstractions; *and conclude Wranglers to such a compass, as cannot afford them those shifts, that a general theme is subject to. Or let them exalt as high as ever they can the Virgins of* Israel *and* Juda, *I am sure the Woman, whom I find committing*

lewdness

lewdneſs under a green Tree, is none them: and let all good Chriſtians am plify, and not reſtrain (which latter w prove a thankleſs office) the favours Chriſt to his Church, and the influen of that Spirit that is to lead her into Truth; What is all this to Rome, w hath run her-ſelf out into a greater num ber of pernicious Errors, than ſhe can fi in the whole Creed fundamental Art cles of ſaving Faith? To make this goo I begin with Maſs Sacrifice, which none of thoſe Blemiſhes that ſometime are ſeen in good Faces, nor of thoſe priva Ulcers that can endanger but one mem ber; but like the Plague in that Church Heart; and in the moſt eſſential part her worſhip, that doth peſter the whi Body, and deſtroy the main end of Chri ſtian Religion. In the opening of th Diſeaſe, I have uſed all ſincerity, and much moderation beſides, as the matt in hand was capable of. Onely I am for ced ſometimes to call lying with anoth mans wife, Adultery, the Adoring vi Creatures, Idol-worſhip; and invadi the Sacred Offices, Sacriledge: and

Roma

Roman Catholicks think these expressi-
ons to be uncivil, and after their ordina-
ry wisdom, instead of answering just
accusations, complain that I reproach
them; I must answer somewhat like Eli-
ah in the like case that they are the only
men who have reproach'd themselves:
for I only say that which they do, and I
have taken especial care to throw no-
thing upon their Face, but what I find in
their Bosom. I hope this honest Dealing
will appear to any one who will take no-
tice, that I say nothing material to their
prejudice, but I produce for it some one
or other of their best Authors, and a-
mong them sometimes some of their
Saints. If now and then I forbear it,
'tis in such known matters, that no man
that hath any skill in these things, can
doubt of my sincerity. And if sometimes
also I pass what I know they will an-
swer; it is because I do expect they
would make their Answers themselves,
and give me some opportunity of enlarg-
ing what I have to say farther, without
interrupting my Discourse with unsea-
sonable Digressions. In the mean while,

my

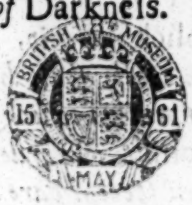
my beſt wiſhes and endeavours are, that truth may be fully known on all ſides; and I would think it no leſs ſin to make Papiſts worſe *then they are, then to make* Widows *more deſtitute, or poor naked people* poorer. *It is true, I publiſh in this book ſeveral things, which it may be they do not* preach, *and which perhaps many of their moſt zealous Diſciples never heard of: but I ſay not one word but what they publickly teach in their* Schools. *If they do not preach it in their Churches, or there deliver it in ſuch a ſcholaſtical ſtile, as cannot be well underſtood but by themſelves; it is out of a great care they have, leaſt their people be offended with knowing too much of their* Myſteries: *I hope we may be allowed to take the ſame care, that our own be not ſeduced, becauſe they know too little of them. But howsoever to leave it to their beſt diſcretion, how far they will be concern'd to make their People either knowing, or ignorant; what here I now publiſh, is nothing leſs than the* fundamental *(though hidden) part of what they*

preach.

preach. *Roman* Mass, *worship, and service cannot subsist, unless it be propped up with these and more absurdities; nor can any considerable stones of their Altars stand together, without being made fast with such dirt. Therefore I make it my business, (as I think in conscience it is my duty, especially at this time) to vent what others smother and keep close; and to bring forth out of their* Altars, *up to their* Gates, *and into our* Streets *such dismal pieces of their* Catholick *worship, as whosoever views them well, shall have, I hope, no great temptation to look over-friendly towards* Rome. *In order to this end, I have taken special care to use no Arguments, but such, as all sorts of men can understand, and to lay aside all weapons (how good and strong soever) that cannot be well handled without some* Philosophy *and* Scholarship: *my present intention being only to instruct all common* Christians, *and to lead them in a plain way, where afterwards they may see enough to lead themselves. When the Patrons of* Mass *worship shall run for*

more

more ſafety among the Thorns, and in
that intricate Labyrinth of ſcholaſtic
Diſtinctions, *and Terms of Art, whe*
any fooliſh Hereſie, *as well as* Maſ
may find ſhelter, it will be ſoon enoug
to follow them thither, and to reſc
thence Senſe, Scripture, *and* commo
Principles of Reaſon, *which their ne*
Divinity ſeek to ſmother and abuſe
And God in his good time will ſend bot
his Light *and his* Truth, *to confoun*
theſe works of Darkneſs. *Amen.*



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The Contents of this Book.

CHAP. I. *The Causes of the ancient Exaltation of the Roman Church, and its pitiful Decay in essential Points of Religion, especially about its solemn Worship, called* Mass.

CHAP. II. *Of the ancient word and signification of* Mass *or* Missa: *and that the present Roman* Mass *is quite contrary to it.*

CHAP. III. *The Nature and end of this new* Mass: *and upon what gross mistake it is of late brought in, to offer and to sacrifice the Son of God.*

CHAP. IV. *The untruth and impiety of this* Mass Offering.

CHAP. V. *What Vile and low Value the true* Sacrifice *of Christ upon the Cross is reduced to, by this continually reiterated* Mass Offering.

CHAP. VI. *The greater Impiety of* Mass Sacrifice: *and what a horrid Mystery it were, if it were true.*

CHAP. VII. *That this pretended* Sacrifice *cannot be really performed, without a fearful and barbarous cruelty against Christ.*

CHAP. VIII. *That its* Idolatrie *is as bad, and that no Pagan God ever had so many notorious Characters of being an Idol, as hath that, which is solemnly and directly adored at every Mass.*

CHAP.

CHAP. IX. *Of the Altar, and the ten or twelve Miracles that must attend* Roman *Priests at every* Mass.

CHAP. X. *Of the Office, Ministry, and order of this* Roman *Priesthood.*

CHAP. XI. *A Discourse concerning the Priesthood of Melchisedek, and Christ. And a clear Demonstration that* Roman *Priests are not Priests after that Order.*

CHAP. XII. *That neither* Roman *Priest nor* Roman *Sacrifice have so much as any probable ground in Scripture.*

CHAP. XIII. *That the literal and proper sense of* This is my Body, *and other words belonging to the blessed Sacrament, destroys both Transubstantiation and Mass.*

CHAP. XIV. *That therefore the* Roman *Priesthood, as far as it attempts to offering and sacrificing really the Son of God is a most Sacrilegious Office.*

CHA

CHAP. I

Concerning the Exaltation, and Decay of the Church of Rome.

THE World cannot afford a ſadder Inſtance of what our Saviour Chriſt lamented once about *Capernaum*, *Matth.* 11. 23. then what impartial Chriſtians ſee accomplished in the ſpiritual condition of *Rome*. This Church reputed to have had her Foundation laid by the hands of two great Apoſtles, S. *Peter*, and S. *Paul*; and immediatly after them raiſed yet higher by the Paſtoral care, and cemented with the Blood of about thirty *Primitive Martyrs*, all *Biſhops* there: upon this account, *ſhe* ſince her verybeginning, has ever appeared moſt eminent and venerable amongſt Apoſtolical Plantations. Beyond this, the City wherein ſhe dwelt, which then was both the head of moſt Nations, and the moſt ordinary *Rendez-vous* of Mankind, added ſo many Cubits to her Stature, among, and, I may ſay, above all other Patriarchical Churches. For either by a ci-

vil Congruency, or by other conſider
tions of Prudence, this Practiſe was he
in the Church, even before Gener
Councils; as it appears by the Nic
[a] *Canons*, that *Epiſcopal Dignities*, whi
otherwiſe as to their *character* were
equal, should as to their *exterior Or*
and Dependency, take ſome *Preem*
nence from the Secular Dignity, and J
riſdiction of their Cities. And this
the very reaſon wherefore *Antioch*,
Alexandria, great Head Cities then
the world, raiſed preſently their ow
Bishops to the Dignity of *Patriarks*:
the ſecond General [b] Council, wh
was confirmed by two [c] others that fo
lowed next, allowed the Bishop of
zantium, which before was but low,
take place before all, next to the Bish
of *Rome*, as ſoon as *Byzantium* was gro
to be *Conſtantinople*, and made the S
of the Eaſtern Empire. Thus the anci
Roman Church, being then a City b
upon ſeven Mountains that did over
the whole World, and as it were a *Li*
burning upon ſeven high and conſpi
ous *Candleſticks*; became very remarka
and was deſervedly looked upon as
Principal Church of the World.

This Luſter and *Principality* recei

a Concil. Nicæn. Can 6. 7. b Concil. Conſtant. 1. c
Concil. Eph. Can. 27.

afterwards very great improvement from the Converſion of the Emperors: Who being then moſt zealous in propagating Religion throughout all the parts of their Empire; and taking, as it was fit they ſhould, the Biſhops for their Directors, when either Churches were to be built, or Heathenish Temples to be pulled down, or General Councils to be aſſembled; or in a word any thing done, that might advance Chriſtian piety: it could not be otherwiſe, but great notice ſhould be taken of, and from all parts addreſſes made to thoſe worthy *Prelats*, whom the Emperors had in their *Court*, and found as it were in their *Boſome*.

Next to the Emperors favor, that which much advanced, and moſt juſtly uſed the *Credit* of the Roman, and other Biſhops in the Weſt, was their Soundneſs in the faith, during thoſe Ages, that moſt Churches in the Eaſt were either infected with the Hereſy of *Arians*, or perſecuted by their rage. Under then all the Latin Biſhops enjoyed the happineſs to live under ſuch Monarchs, as both continued Orthodox, and commonly had ſome influence upon the Eaſtern Emperors, who did not ſo: and theſe worthy Biſhops of *Rome*, be. then ſometimes as zealous to move their Emperors to help and countenance

the ſound Doctrine, as either the Em
perors or Bishops of the contrary ſid
were buſy to adulterate or deſtroy it: If i
any part of the World any good Churc
or good Bishop were in diſtreſs, the Ro
man Church did moſt commonly he
of it; being then the moſt comfortab
Sanctuary that ſincere Profeſſors cou
run unto, when they were either turn
out of their Churches, or banish't out
their Countries.

Thus her Bishops, during well ne
five hundred years after the time
the Apoſtles, proved (at leaſt many
them) the ſtoureſt Champions of t
Faith; if not to maintain it by their wr
tings (for they never were celebr
ted for much learning) yet to ſe
it often with their blood againſt pe
ſecuting Pagans; or elſe to help a
protect it with their credit againſt *D*
natiſts, *Arians*, and other like falſe Ch
ſtians.

Laſtly, what compleated the hon
and authority deferr'd to the *Roman* a
Weſtern Bishops on theſe accounts, w
the unhappy Jars and Variances, whic
during theſe *Arian* perſecutions, the v
ry *Orthodox*, whether Bishops, or B
lievers, were apt to have among the
ſelves. For as the *Arian* Faction did n
blaſpheme every where in the ſame
gr

gree, but ſome kept cloſe to the expreſ-ſions and reſervedneſs of *Arius*, ſome went farther, and ſome followed him but half way: So the *Orthodox* Party likewiſe, tho they had but one heart and one Faith, as to the main *Fundamentals*; yet they had not all one Mouth, either to defend, or expreſs it: but herein every one did take the liberty to follow whether his own judgment in the Method of aſſerting the true Doctrine, or his Prudence in perſerving, whenſoever it could be don, the peace and union of his Flock: til at laſt this kind of variety bred ſuch miſtruſt and Jealouſy among the very beſt of them ſometimes, as it appears [d] by S. *Baſil*, that they ſuſpected one another, and oftentimes thought themſelves ſure of nothing beſides the *Nicene Confeſſion*, unleſs they had it from *Rome*, or *Italy*, the parts where theſe points had not bin diſputed, nor the Biſhops ever tempted either to wrong, or to diſguiſe the truth. It was in thoſe dayes, that even S. *Jerom*, who in his retirements in *Syria* uſed to be Tutor to the Biſhop of *Rome* in many points of Divinity, profeſſeth he would believe nothing in this, no not ſo much as to admit the word *Hypoſtaſis*, that is *Perſon*,

[d] Apud Greg. Naz. Ep. 20 p. 789. tom. 1 Edit. Pariſ. & S. Hieraym t. 2. Ep. 57. ad Damaſum.

or *Subſiſtence* (now common in the *Latin Church*) unleſs that Biſhop would aſſure him he might do it. And upon this ſame conſideration, whenſoever *Valentinian*, *Gratian*, *Theodoſius*, and ſuch other Emperors, famous for their Faith and Piety would bring their ſubjects in the *Eaſt* to their own Communion, they alledg'd moſt commonly as a prevailing inducement, that ſuch was the Faith of *Damaſus*, or *Ambroſius*, &c. Biſhops then of *Rome*, and *Millan*.

But Alas! as the higheſt Floods are followed by loweſt Ebbs, it is ſad to obſerve what viſible decay the Church of *Rome* fell ſoon into from this great Exaltation. The firſt ſtep which ſhe made downward may very well be conceived to be to much delight in looking down on things below her ſelf, which often makes the heads giddy who walk or ſtand in very high places.

One of the moſt holy, as well as judicious Biſhops of his Age (I mean S. *Cyprian*) [f] obſerv'd ſome ſhrewd beginnings of that ſpirit, even when Pagan perſecution ſhould in all likelyhood have kept it low. As ſoon as better times, and the favour of the Emperors had made it warm preſently appear'd with greater eviden

[f] S. Cyprian, Epiſt. l. 3. Ep. 9. ad Stephanum. Idem t. 2. Ep. Quir.

that Occidental arrogancy, which S. *Basil* [g] takes notice of; and that secular pride and pomp, which S. *Augustin* [h] and a whole Council doe taxe in the *Roman* Prelats, when yet they were very good Men; which are infallible proofs, both of this unhappy declination, and of the great difficulty men find to be both great and humble at once.

When this passion first began to flame, it prevail'd upon three of these Bishops, *Zozimus*, *Boniface*, and *Celestin*, (otherwise good deserving men) so far, as to set them upon [i] invading the common right and Liberties of the best *Churches* in the world (for such were in those dayes thë *African*) either by a most shameful forgery, or, which is less probable, with most stupid ignorance: and transported Pope *Gregory* the Great so much beside himself, that the desire of making himself yet greater by the favour of an Emperour, tempted him to applaud the bloody * *Phocas* (that inhuman monster, who first kill'd the five Sons of *Mauritius* one after another in the presence of their own Father; and after he had stabb'd to the heart that good Prince, his Lord and Soveraign, with this most tragical spectacle, really murther'd him

g S. Basil. ad Eusseb. Samos. Ep. 10. h Concil. Afric. sub Bonifac. Epist. ad Bonif. Et Ep. ad Celestin. i Ibid. * Baron. ad An. Chr. 602. n. 1.

at laſt, and embrued his hands in his blood and by a ſolemn Letter to flatter him, inviting [k] Heaven and Earth to rejoyce at his Promotion and ſingular Clemency, who was guilty of ſuch Butcheries.

This S. *Gregory* the Great, as they call him, was a great Saint, if you take the paines to compare him with thoſe many Droves of Beares and Tygers, who afterwards ſucceeded him. For if you ſearch out the times paſt, and run over all Succeſſions, either of Conſuls from *Brutus*, or of Emperours from *Ceſar*, or of Sultans from *Mahomed*; the beſt Hiſtorian shall be very hard put to ſeek, before he find among them all, as long a liſt of abominable Livers, as this Roman Sea, from this *Gregory*, can afford. Sometimes whole ſets of Popes, as their own [l] Authors doe confeſs, were advanced to that Dignity by known whores. Sometimes being Magicians, they advanced themſelves to it by their own [m] Art; and oftner by Murther, [n] and poyſon. Cardinal *Bembo* [o] ſays, that *Gregory* the VII who firſt notoriouſly raiſed Popes above Kings, had an honeſt friend *Braſutus* who to make him room ſomewhat ſooner, diſpatcht this way many of his

k S Greg. Regiſt. l. 11. Ep. 38. l Luitprand. l. 2. c. 13. Baron. ad An. 908 m Faſcic. tempor. de Serg. fol. 71. n Card. Bemb. in vita Hildebrand. o Idem.

Pre

Predecessors. And to this purpose an honest [p] Bishop used to say with a sad allusion to *Hebr.* c, 9. 7. that their High-Priests did not often enter into their Sanctuary without blood, even of their own Brothers. Hell it self cannot suggest any kind of either crime, or uncleanness, adultery, incest, and sodomy, which you may not find in some Pope. And these Villains, or, as they themselves call some of them, [q] *Incarnate Devils*, thronging * by twenties and thirties, one on another, and sometimes two or three together, do make up that succession, that now adayes the Church of Rome so much stands upon.

It is no wonder therefore if these Men, having so notorionsly put a way all good *Conscience*, have also made fearfull shipwracks concerning Faith. Not to speak of those Popes, who either out of *Infirmity*, as *Marcellin* and *Liberius*: or out of Ignorance, and ill perswations, as *Zepherinus*, *Felix*, *Anastasius*, *Honorius*, *John* XX. *John* XXIII *&c.* sided with Hereticks: and to mention only some of those Doctrines that have a general influence to poyson that whole Body; who knows not, that by degrees the Blessed Virgin hath bin made the ordinary object

[p] Joh. Sarisb. Polycrat. [q] Concil Const. sess. 11 r Genebr. ad An. 901. p. 553.

of Roman Adoration; That Chriſt himſelf is by ſpecial [r] Maſſes ſacrificed to the honor of this *Goddeſs*: and that by ſolemn [t] *Pſalters*, [u] *Bibles* and *Roſaries*, the higheſt ſtrains of Prayer and Piety, that *David* and other Saints, in their ſeveral times were able to worship God Almighty with, are largely beſtow'd on her?

On the otder ſide, who knows not alſo how by a fearfull fall from that Seat of Glory, where ſome Miſſals will have her [x] to *command* our very Savior, their Legends bring her down ſometimes to ſuch ſervices, as no woman of ordinary honeſty would undertake? As for example; [y] for 15. whole years together to take at Church both the form and the Office of an incontinent Nun, leſt it ſhould appear all the while, that she was out of the Convent, rambling up and down in bawdy Houſes: and to [z] appear before Judges in behalf of a Lady, who in the abſence of her Husband, had enticed her own Son, and murthered the Child whom she had by that inceſt. Here Catholics have exceeded Turks and Pagans: theſe never raiſed a creature ſo high, nor thoſe ever depreſſed the Bleſſed Virgin ſo low.

[r] Miſſ. Paris. Miſſ. de B. Mar. p. 18. [t] Pſalter. S. Bonav. [u] Biblia mariæ. Where moſt part of the things contained in the Holy Bible is applyed to the Virgin Mary. [x] Miſſ. Paris. ut ſupra. [y] Magn. Specul. Titul. B. Mar. Exempl. 19. [z] Mag. Specul. Tit. Comf. Exemp. 7.

The

The Chriſtian World hath no *Church* of any denomination or Communion but the *Roman*, that ever ſought for ſalvation by trivial methods of meer human invention, that neither any Apoſtles ever taught, nor any *Fathers* of the ancient Church ever heard of. For inſtance: a vaſt [a] Treaſure is pretended to be left in that Church, and continually ſupplied and filled up with new ſatiſfactions of their *Saints*; which our Savior did not think of in that Parable of his, where he makes *Virgins* ſo incredibly fooliſh, as not to know where to get oyl. A ſoveraign power [b] is ſaid to be in the *Pope*, which *Paul* and *Peter* never had, of diſtributing out of his Treaſury large profuſions of *Indulgences* and *Pardons*, even ſometimes for thouſands of years *Roſaries*, [c] *great* and [d] *ſmall Offices* are made and publiſh'd, for the recommending whereof to the ſpecial devotion of Chriſtian people, many inſtances are produced to demonſtrate, that the moſt deſperate ſinners cannot dye without [e] Confeſſion (although hangmen [f] cut off their heads, or fiſhes [g] eat up their whole bodies) if upon certain dayes they will either read theſe Books, or procure them to be read by others. Devotions and

a Clement. 6. Extra Unigenit. de Pœnit. & remiſſ. b Ibidem c Clavis magni Theſaur. B Alanus. d Al. Gazæus de Offic. B. M. e R. P. Seraphin. Bazius Hort. Exemp. titul. de B. V. ex. 29. f Tho. Cantior. de Apib. l. 2. c. 29. Cæſarius Mirac. Et Hiſt. Mirab. l. 7. c. 59. g Alexis de Salo Meth. Adm. c. 7. fol. 351. Id Mir. 58.

Faſtings

Faſtings upon Saturdayes are enjoyn'd to the honour of the *Virgin Mary*; who upon this very account takes, as they ſay, ſometimes [h] Robbers, ſometimes [i] lewd women, ſometimes worſe [k] criminals into her protection. *Scapularies* [l] and other ſuch inſtruments are recommended, whereby any man or woman may draw towards him, or her ſelf, the Benefit of all the Prayers and ſatiſfactions, and penances, that whole Fraternities of *Mount-Carmel*, or S. *Dominic*, or S. *Francis*, have ever ſince their foundation ſweated for. And to make all good, there are many *Bulls*, eſpecially that which is call'd the [m] *Sabbathine*, confirm'd authentically by diverſe Popes. Thus numbers of people, that have all imaginable reaſon to fear Hell, and can hope for no pardon from Heaven, as long as they live as they do, are eaſily tempted to go to *Rome*; which now, more than in her firſt original, is become an *Aſylum* to all Sorts of *Villany*.

The very light of common Honeſty, wch all the original corruption of Nature hath not as yet bin able to put out, and which Pagans and Turks cannot forbear to reverence, is not ſafe at this very day amongſt many Doctors of that *Apoſtolic* and *infal-*

h B. Alanus 1. p. c. 19. Clavis. &c. 21. and 22. i Alexis de Salo ex Scala Cœli Privil. 2. k Id Privil. 5. fol. 33. l Chronic. B. Genitr. p. 72. Aures Coronæ Dominic. Sexages. m Bulla Sabbathina Johannis XXII.

lible

lible Sea Not to speak of those Bloody *Bulls*, that undertake to *dethrone* Kings, and to give leave to their subjects to be forsworn; nor of those infamous Licenses, whereby a *Mass* Priest was allowed to keep, besides one Concubine at home, *Tres Putanas*, that is, among his other spiritual preferments three or four Whores, who pay him a weekly tribute of what they can get [n] by their trade; the Rules of *Christian* Holiness, that goes next to the *Angelical*, are of late times brought down so low beneath the heathenish honesty, that great and eminent Directors, such as the Reverend Fathers, *Escobar*, *Bauny*, *Lessius*, *&c:* can comfort tender consciences with a new Art, which they have found, of justifying almost any sin, either by *directing intentions*, or by virtue of what they call *Probable opinion*, or by some other good Method of teaching men, how it is lawfull, for example, for good *Children*, to be glad that their *Father* is departed: for carefull *servants*, to pay themselves such wages, as they think they may well deserve, out of their *Masters* purse, without his knowledge, or consent: for Gentlemen to destroy one another upon such either affronts or injuries, as may be esteemed worth five shillings: for young Men or

[n] Cornel. Agrippa de vanit. Scient. c. de Lenon. Sic enim Proverb. Eccles.

Women

Women, upon lawful occaſions, to ven-
ture themſelves into ſuch places, whe
they can probably foreſee, they ſhall
inſnared to ſin, *&c.* And though the
Confeſſours meet in their Church ſom
times with refractory conſciences, whi
cannot admit of ſuch Doctrines, the
plump Caſuiſts have the beſt ſeat a
countenance in the Synagogue, when the
oppoſers are kept for the moſt part und
a cloud.

Now ſince theſe Guides dare be ſu
knaves in a plain way, where all hon
perſons may ſee well enough to gui
themſelves; what can it be thought th
may not doe, about high Points and M
ſteries, which none but learned Men c
underſtand? And thus it happens unluc
ly, that that which concerns the Sacrifi
and *Sacrament* of Chriſt Body, as it
both the moſt holy and proper center
as well inviſible, as viſible Chriſtia
worship, is now adayes the moſt groſſe
and vifibly abuſed. And if God give m
life and health, I can moſt clearly d
monſtrate, that the Roman Clergy ha
made choice of the moſt ſacred place
the Church, there to ſet up the mo
pernicious abuſe, which they call *Ma*

CHAP. II.

Concerning the word Maſſe, *and its ancient ſignification.*

MASSE, or MISSA, is a word almoſt as old, as the corruption of the Latin tongue, whence it comes; but much older then the corruption of the Latin Church in that part of Service, which it was uſed to ſignify.

There are more then a thouſand years paſt, ſince that *Miſſa*, or *Maſſe*, ſignified generally the whole *Publick Service* of the Church: and more eſpecially that part of the morning Service, which after the reading of Holy Scriptures, and Sermon, and ſome Prayers, doth proceed to the celebrating of that moſt holy Sacrament, which we do call *Holy Communion*. And it came to be called *Miſſa*, that is *Diſmiſſion*, * or *ſending away*, becauſe, no man was ſuffered to ſtand and remain in the Church, that either could not, or would not receive the holy Sacrament: and therefore ſuch perſons, of what condition ſoever, as had a mind onely to ſee and hear what

* Alcuin. de Div. Off. de Celebr. Miſſ. ex Iſidor. a Expoſit. ordin. Rom. l. 1.

was then said and done, were all wit
out any exception *dismissed*, and,
need were, turned out, after one of t
Deacons or *Exorcists* had cried with
loud voice, [b] *Si quis non communicat,*
locum; that is, Whosoever will not r
ceive, let him go forth. Ancient L
tin Bishops, before the rust
times had spoiled all, peremptorily e
joyned it so. *After Consecration*, say
Pope [c] *Calixtus*, *let every one receive,*
will not be turned out of doores. The P
mitive *Greek Church* was not in t
point less severe; wherefore St. Ch
sostome preach'd in a publick assemb
[d] *That whosoever doth not receive the*
Mysteries, and stands there to hear a
behold, is an impudent and rash fellow; a
like that unworthy guest in the Gosp
Matth. 22. *whom our Savior comman*
to be bound hand and foot, and turn
out: not because he sate at table, sayes h
but because, before any sitting, he had
so bold as to come in.

To this very purpose it was order
by another express Canon, *Si quis int*
Ecclesiam, &c. [e] that is, *If any man*
ters into the Church to hear the Scriptu

b Greg. lib. 2. Dial. c. 23. c. De Consecr. D
2. Peracta. d S. Chrysost. Ephes. c. 1. Hom.
ἀναίσχυντος καὶ τετυφωμένος ἐστίν. e Collect. Canon
S. Mart. Bracar. c. 83.

and at his own pleasure abstain from receiving the Sacraments &c. *we do enjoyn, that such a man be expelled out of the Catholick Church, till he undergo penance.* Such a sin was it in those dayes to recede from the express and original Institution of Christ, *Doe this, take and eat,* &c.

Hence any one, that is not quite blinded by his private concerns, may see 1. How wrongfully the *Roman service* now adayes, (whence no man is dismissed, who comes to *behold* and to *hear*, but not to *receive*,) bears still the name of *Masse*. 2. How contrary it is to the *old way* of the ancient Church, as well as to the *Ordinance* of Christ. 3. What kind of Devotion it is in *Roman Catholicks*, to go duly every morning to hear *Masse*, which expresse Canons of the Church censure, no less then a most scandalous and disorderly action, with *Excommunication* and *Penance*. If the ancient office of the Exorcist were revived, whose business it was, as it appears by the old Roman Order, [f] to cast out the Devils, and to bid the people, that did not communicate, to go out: If ancient *Fathers*, and *Popes*, and *Councills*, were hearken'd to; I am very sure, that the best entertainment that Roman Catholicks could expect from their devout

[f] Ordo Rom. de Div. Offic. Rom. 159. p. 68.

and

and daily *Maſſe hearing*, were, if not t
be excommunicated and expelled o
of the Catholick Church among *Dem*
niacks and *Infidels*, at the leaſt, inſte
of kneeling before an Altar, to be d
ſired to go and walk in the Church-ya
The very word *Miſſe*, that is diſmiſſin
or ſending away, may intimate to the
thus much: and thus this very Titl
which Roman Prieſts do keep up ſti
as an ancient ornament to diſguiſe a
grace their *new Service*, ſtands again
them, as an original evidence both
diſcover and condemn it.

CHAP. III.

Concerning Oblation at Maſſe.

HEREAFTER we will take *Maſ*
not according to the primary n
tion, as it was taken anciently, for th
part of Divine worſhip, where the el
ments of *Bread* and *Wine* were by th
Prieſt both conſecrated to God, and d
ſtributed to the people: which is th
Supper of the Lord in S. *Paul*, 1 Co
11. 2. and *Legitima* * *Miſſa* that is

* Durant Rational. l. 4. c. 1. fol. 42. Walafrid. de Reb. Eccle
22. pag. 349. Edit. Rom. 1591.

the only due and lawfull adminiſtration of the Holy Sacrament, in the old Latin Church: But, as it is now adayes abuſed and underſtood by Roman Catholicks, for that other *ſolemn Service* of theirs, whereby they do pretend to *offer* unto God the Body and Blood of his Son.

How *Maſs* came to be changed from *that* to this, that is, from being a *Sacrament*, to the being of a *Sacrifice*, and from the *Sacramental* Communication of the Body and Blood of Chriſt to *Men*, to a proper and real offering the ſame Body and Blood *to God*, muſt be a very great wonder to any Chriſtian, who knows no other *Rule* of his Faith and Worship than the *Inſtitution* of his Saviour.

For what we call properly *Sacrament*, is a Divine Ordinance, whereby Chriſt offers himſelf and his Bleſſing to faithfull people, who *receive* them: and *Sacrifice* is, as it were, an oppoſite kind of Ordinance, whereby this faithfull People are to offer and *give* up themſelves, their Praiſes, their Prayers, and all ſuch *good works* as God in his mercy will be pleaſed to *accept* of.

This whether *Sacrament* or *Sacrifice*, is not like ſome Ceremonies, which Cuſtom or Tradition, and lawfull human

man Authority can freely ſet up in the Church: It is an *Eſſential Part* of *Religion* it ſelf, over which none hath any inſtituting Power, but that Eternal God, who is to be worshipped by it. For who elſe could preſcribe the wayes, either wherewith God will tie himſelf to ſend Bleſſing upon his Church; or fix the terms upon which he will be well ſerved and pleaſed when his *Church* offers them to him; eſpecially after thoſe laws and judgments, wherewith in former times God hath ſo exemplarily expreſſed his mind against all attempts of this kind. *Numb.* 16. 2 *Chron* 26.

Now 'tis certain, that whatſoever our God and Savior was pleaſed to order in this matter, as far as four infallible Authors, St. *Matthew*, St. *Mark*, St. *Luke* and St. *Paul* can expreſs it, concludes all, both what he did, and what he commanded us to do, within the compaſs of a *Sacrament to men. He took bread, He bleſſed it; and he gave it to his Diſciples, ſaying, Do this: Take, eat*, &c. That it ſhould be a *Sacrifice* wherein he ſhould either *offer* himſelf, or command his Church to *offer* him up to God his Father, it appears neither by any *word* nor by any *Act* of his; for there both his words and actions are directed im-

mediately

mediatly to his Disciples; and such special addresses to *Men*, are neither usual Ceremonies, not likely proofs of any solemn *Sacrifice* and Adoration *to God*.

This strange attempt of *Offering* in Sacrifice the very Son of God to God his Father, is the pitifull abortive of a strange and pitifull mistake.

It is very true, the Celebrating of this blessed Ordinance, which our Savior instituted for a standing *Sacrament and Memorial* of his Passion, must needs be compleated by such Christian duties, as are evidently true Evangelical *Oblations*, and *Sacrifices*. For pious Communicants cannot look, nor must look upon that solemn Representation of what Christ suffered for their sins, without an humble and *contrite heart*, which, in the sight of God, is a very great *Sacrifice*: nor without a sensible and *thankfull heart*, both to God the Father, who gave his Son; and to God the Son, who gave himself, which is a *Sacrifice of Praise*: nor without offering their very *Bodies and Soules*, and consequently what they *have*, and *can doe*; which under the Gospel must be continually *the Holy*, and *Living*, and *Reasonable* Oblation. *Rom.* 12.

From the very time of the Apostles, as far as we are able to trace up holy antiquity. whensoever Christians met together

together, in order to publick worſhi
they began it with theſe oblations: a
would have thought it as unlawfull
their time, as it was under the law,
appear before the Lord with *empty han*
Therefore they had them uſually
(beſides other Oblations, as their hea
or exigencies did ſuggeſt) [a] with *Bre*
and *Wine*: by which, however ſm
oblations, they (as the Iſraelites beſo
them did with few handfuls of corn
meant to engage and ſanctify unto
Lord the *whole harveſt*, that is, the
very *Perſons*, and in a manner th
Eſtates. Thus, according to St. *Au*
ſtins Divinity, [b] the Church was
fered in that very oblation which
did offer. Hence it is, that this *Fath*
tells [c] his new Chriſtians, that this O
lation of *Bread* and *Wine*, made of m
ny *Grains* and *Grapes*, doth repreſent
Myſtical *Body* of Chriſt, that is, t
Church made of many united member
according to that of St. *Paul*, 1 C
10. 17. *Becauſe there is one Bread*,
being many, *are one*. And the better
repreſent the *Unity* and *Union* of t
Body, St. *Ambroſe* [d] thinks, that St. P
will have the *Corinthians* ſtay all o

a S. Iren. l. 4. c. 34. b L. 10. de Civ. c. 6. ut ſup. Ep.
Paulin. c S. Aug. Apud Fulg. de Bapt. Æthiop. c. ult. Iſid.
ſpal. in Levit. c. 6. d Ambr. 1 Cor. c. 11.

for another, at the holy Communion, that the *Oblation* of thoſe many, might offerred alſo at *one time*. Moreover, the ſame purpoſe ancient [e] and good Authors tell us, that this Oblation, which is to be made at one time, was ſeveral meaſures of meal, (which the Prieſt took care to collect out of ſeve- Families) made into one great *loaf*; which repreſented, both at the Offer- ry, all the Members offering them- ves to God as one *Body*; and in the *crament*, the Body of Chriſt likewiſe, eding and maintaining all theſe *Mem-*

s.

Theſe Oblations of Bread and Wine, hich all Communicants where indi- enſably obliged to bring before Com- union: and which holy Fathers [f] com- end, as the general Chriſtian Sacri- e, that ſucceeded Jewish Offering re brought, either from a Table nding in ſome further place of the hurch, where the people had lay'd them wn: or elſe immediatly from the nds of the [g] people into the *Quire*, on the holy *Table* or *Altar*; where e *Biſhop*, or in his abſence, ſome o- r Prieſt, did preſent them unto God, h moſt devout prayers (and ſome of

[e] Honor. Gemm. Anim. l. 1. c. 66. Durant. Ration. l. 4. c. 53. [f] Iren. l. 4. c. 34. [g] Ordo. Rom. 9. & 13.

them

them are yet to be found in the *Roman* [h] Miſſal) that God would be pleaſ propiciouſly to look down upon th Oblations which the people did preſum to offer to him, as he did once upo the *Sacrifices* of *Abel*, of *Noah*, and *Samuel*, &c. And this is the ancient E vangelical *Sacrifice of Bread and Wine which*, as S. Fulgentius [i] affirms, *the Ca tholic Church, ſpread over the whole worl offers continually to* CHRIST, *with the F ther, and the Holy Ghoſt, in Faith and Charit*

This *Sacrifice* being don, the Prim tive Church immediatly after proceed ed to the Celebration of the Holy S *crament*: for which She conſtantly uſ ſome part of thoſe offerings which th people had preſented before. Thereby im tating, as near as it was poſſible, both th example of JESUS CHRIST, who, f the uſe of the Communion, which he i ſtituted at his laſt ſupper, took ſome that Bread and Wine which he had ſanc fied before at the Paſchal Oblation: a the Nature of thoſe other more ordina *Sacrifices* (whereof the Chriſtian *Euchar* is a moſt ſignal Antitype) which Mo called *Shelomim*, that is, Sacrifices of Pea where firſt the Iſraelites did lay th Offerings at Gods *Altar*: and where G

h Miſſ. Rom. Dominic. 5. poſt Pentec. i Fulgent. de Fide ad P c. 19. S. Theodoret. Pſalm. 110. S. Auguſt. de Civ. l. 17. c. 17.

havi

having graciouſly accepted of them, did then with part of theſe, as with a Banquet of his own Goods, treat them liberally, and bid them to *eat* and *drink*, and to *rejoyce* before him at his *Table*. *Deuter.* 16. 11. So that we have a compleat Emblem of a perfect Communion, where Chriſtian people declare by their ſmall Oblations, that whatſoever they have is Gods: and where God, infinite in mercy, accepting of ſmall *Offerings*, returns and improves them into great *Sacraments*: and here both repreſenting, and Sacramentally preſenting the Body and Blood of his Son, declares alſo thereby, that whatſoever he hath, and whatſoever his ſon hath purchaſed with that Body and Blood; Heaven, mercy, and immortal happineſs, becomes his peoples.

To this purpoſe it was, that ſo much of that Bread and Wine, as might well ſerve, that all the Communicants ſhould have a convenient *Portion*, being taken and ſet apart out of theſe Offerings, the Biſhop or Prieſt did conſecrate with theſe ſolemn prayers; that according to our Savior's merciful inſtitution (which in ſome Churches was read before, and in others after) [k] *God would be pleaſed to ſend down on theſe Sacraments, the Holy*

[k] Liturg. S. Jacob. Ed. Morel. p. 26. Liturg. S. Bas. p. 58 Liturg. S. Chryſoſt. p. 100. & 101.

Ghoſt; and ſo ſanctifie them, that t might be the precious Body, and the prec Blood of his Son, to them who should ceive them worthily, &c.

Now here is the Babel, where, for w of attending the order and language holy Fathers, after ages have tumb upſide down the nature of theſe h things. The Roman Church doth m apply the Sacramental expreſſions the *Body* and *Blood* of Chriſt, which t people are to *receive*, to the ſacerdo prayers and Offices belonging to *Bread and Wine*, which both Prieſt people are to *offer*: and on the other ſi by miſapplying theſe ſame prayers t concern only the Bread and Wi which was anciently offered, to the ther part of the ſervice, that doth co cern only the ſacramental adminiſtr on of the Body and Blood of *Chr* which is to be received; hath ſo co founded and ſhuffled theſe two Offi out of their due and proper places, t the Prieſt ſays concerning the Body *Chriſt*, what he ſhould ſay concerni the Offerings of the *People*, namely, *t God would be pleaſed to accept of the Sa fice of his Son, as he did once of that of N ah*, &c. which is improper, or *blaſp mous*: and then inſtead of offering *God* theſe ſacrifices of Bread and Wi

whi

which the people have brought from ome, he takes upon him to preſent *God* ith his own *Son*: and the *Son* himſelf ith his own *Body* (upon pretence that e holy Fathers ſay ſometimes, *offer*[l] *to* riſt) which is both abſurdity and *ſacri-dge*. By theſe means, and with the ſame xterity that the fellow in [m] S. *Ireneus* id, out of the precious ſtones belong-g to a Royal Image, which he had roken, make a *Fox*; Roman Prieſts ave, out of theſe disjoynted and miſ-onſtrued pieces of ancient Worship, ade up their *Maſs*. Thus by ſhuffling ales, and disjoynted parcels of holy cripture, have the *Jews* made up their *almud*, and Mahomet his *Alcoran*: ith this ſad difference withall, that either *Jews*, nor *Turks* have ſuch a diſ-al impertinency, as is that, which the *Maſs* mainly drives at: namely, that the Worshipper should *really offer*, and *real-ſacrifice* his own God.

[l] S. Auguſt. Epiſt. 118. ad Januar. c. 7. S. Fulgent de Fide Pet. c. 19. [m] S. Iren. adu. Hæreſ. l. 1. c. p. 26. Edit. 1570.

CHAP. IV.

Concerning Maſs, *as it is an Oblation.*

THE main intention of the *Ma* is firſt *to offer* up to *God* the F ther the *Body* and *Blood* of Son. This Body and Blood ſince his R ſurrection, is not without the Soul: n the Soul and Body without the eter Godhead. So [a] whole *Chriſt*, both G and Man, both the Savior of all Me and the Head of all Angels, the gre God bleſſed for ever, is before a Rom Prieſt the ordinary Victime, which may, whenſoever he pleaſes, ſo it ben after a meal, both lay his hands upo offer up, and ſacrifice as really and pr perly, as *Aaron* could have offere Calf. This is the grand Object of *Ro* Catholick Religion: and whoſoever very morning goes to that Church, is in order to have ſome share in th *unreaſonable Service.*

For, both in Reaſon and Scriptur we are to offer our ſelves to Go which St. *Paul* calls our *reaſonable ſe vice*, Rom. 12. 1. We muſt [b] likewi

a Concil. Trident. ſeſſ. 13. c. 1. Bellarm. de Euchar. l. 1 2. b S. Chryſoſt. Hebr. 6. Hom. 11. Moral.

offe

ffer our *Prayers, Praiſes, Elevation of* earts, Teares of *Contrition, virtuous* oughts, juſt and charitable *Vows and* orks, &c. which in oppoſition to the eſh and *Blood* of Leviticall Sacrifices, e ancient Fathers uſe to call [c] *Sacrifi-s without blood.* We muſt alſo cele-ate, and in a manner offer to God, d expoſe and lay before him the ho-Memorials of that great Sacrifice on e Croſs, the onely Foundation of Gods ercies, and of our hopes: in like man-r, as faithfull Iſraelites did, at every caſion, repreſent unto God that *co-nant* of his with *Abraham* their Fa-er, as the *original Conveyance* of Bleſ-gs ſetled on his Poſterity. And this he [d] *Sacramental Prieſtly office* in the eopagite: the *commemorative Sacrifice* S. *Chryſoſtom*: and the *Sacrifice after* e *Order of Melchiſedek* in S. *Theodoret*, ich we ſolemnly do offer in the cele-ating of holy Myſteries. All theſe ings I ſay, and whatſoever elſe de-nds on them, it is our duty to offer to od, and to Chriſt, or rather to God by hriſt. But that we ſhould offer alſo

[c] S. Iren. l. 4. c. 34. Athenag. Apol. pro Chriſt. eb. Demonſt. Evang. l. 1. c. ult. [d] Dionyſ. Areop. Eccl. Hierarch. c. 3. [e] S. Chryſoſt. Hebr. c. 20. Theodoret. Pſal. 110.

Chriſt himſelf, our Lord and our Go
to whom we muſt offer our ſelves;
is a piece of Devotion never heard
among Men, till the Maſs came in,
bring ſuch News.

We have heard, and by the grace
God we do believe, that *God ſo loved t*
World, that he ſent down his Son, John
16. and that God the Son likewiſe
loved the Church, that *he gave him*
for Her. Epheſ. 5. 25. But *Maſs* ſets h
upon the Stage another kind of *Trage*
for God muſt take his Son again, wh
ever Romiſh Prieſts make it their b
ſineſs to ſend him back. And thereto
what they do, if you will [g] believe fo
of them, is called *Maſs*, upon this d
ble account. 1. Becauſe God *ſends* do
his Son to the Prieſt at the *Conſecrati*
And 2. becauſe the Prieſt ſends him
to him back again by Maſs *Oblati*
Therefore it is worth inquiring, wh
and where, and by whom this rever
and Antipodes of the Goſpell was ev
preached in the World, that whenſoe
God gives a Savior to Men, Men m
return him back up to God.

As in Religion, ſo in Juſtice, m
ought not to make Vows or Sacrifice
but of what is both their own, and

[g] Hug. de S. Victor. de Sacram. l. 2. p. 8. c. ult. Ap. Vaſq
the

eir own actuall power. King *David* ce made it a point of conſcience to *ſecrate* what was his Neighbours, al- ough he would have given it him. *Sam.* 24. 24. No right Iſraelite would ve taken his Brothers Lamb; nor no od Subject his Princes meaneſt Ser- nt, therewith to pay any of his Vows. nd let the beſt Roman Catholick nſult a little with his own heart, whe- er it would be meritorious to *dedicate*, uch leſs to Sacrifice to the Order of *Francis*, the leſt of his *Popes* Ne- ews (unleſs he happens to be his Fa- er.) This familiar Inſtance, it may will enable him to judge what man- of Devotion it is, to lay hands on e Son of God, over whom he hath *Propriety*, and to make him his *Of- ring*.

But ſuppoſe a man be ſo unwiſe, as reckon the Lord of Glory among other Poſſeſſions, whereof he may wfully diſpoſe; which certainly is no all folly. Yet this kind of diſpoſing, ether lawfull or unlawfull, is no *actu- oblation*, and therefore no *Maſs*, till he ve his Gift in his hand, to lay it wn actually upon the Altar. No man Iſrael could have bin thought to of- actually *Pigeons*, or *Lambs*, though right they were his, as long as theſe

were running in the Fields, and thoſ
flying in the Aire. And will Romaniſ
be ſo fond, as to pretend on earth t
make an actual Sacrifice of that eterna
God and Man, who ſits and reigns abo
the higheſt Heavens?

To make this good, they fancy th
theſe few words, *This is my Body*, bein
ſeconded with ten * Miracles, can brin
down the Son of God at any time wit
in their reach: and this Depth of a
ſurdity muſt be called in to help th
other. But yet ſuppoſe (for this is no
the place to diſpute it) that theſe fe
words attended with many Miracles, w
either ſtretch the hands of a Romi
Prieſt up to *Chriſt*; or bring our Lo
and Saviour *Chriſt* down into the han
of the *Prieſt*; yet would this enchan
ment, (though it were as true as it
moſt frivolous), but heap up incredibl
things, to ſupport a moſt uſeleſſe, an
moſt ridiculous Offering. For what id
buſineſs is this, to fetch down expre
the Son of God, for this purpoſe, tha
according [h] to their Prayer, an Ang
may carry him up whence he came
Were ever *Jews* ſo mad, as, when th
had their Bulls and Rams at *Jeruſalem*
to drive them thence as far as *Dan*, i

* See here after Chapt. 6 h Can. Miſſ. Supplices te.

ord

der to have them so removed, that after this circulation they might be presented in *Jerusalem* again? Must we think (as we must, if this transportation be not idle) that the precious Body of Christ can become more acceptable by being upon a *Mass Altar*, then it can be above at the right hand of his *Father*? Is that Adorable Saviour like those imperfect objects, that will appear more lovely when they are seen at some distance? Or doth the, whether holy or unholy, hand of a Priest, offering our Saviour here below, make his Intercessions more gracious in our behalf, then they are above in Heaven, where He continually offers Himself? Shall that most adorable Sacrifice become either more holy in it self, or more propitiatory for us, when a sinner doth present it? Or is not the Son of God near and present enough to his Father, by his sitting at his right hand, unless he be brought yet nearer by *Priests*, who are farther from him?

Besides all this; it is a thing never heard of in *Israel*, that the Blood of any lawfull Sacrifice, after it had been carryed by the High Priest into the *Sanctuary*, was ever brought out thence again to the *Altar*: It remained in that Holy Place; and what was returned for that Blood, was not the Blood it self,

but the *Bleſſing* which that Blood h
procured. That whole Oeconomy w
indeed an admirable repreſentation
our Saviours Prieſthood and Sacrifi
The whole Fabrick of the *Univerſe*
his great *Temple*. The Earth and Air
broad, where he was crucified, is t
outward Court, where he offered himſ
for Sacrifice. The higheſt Heave
which is the proper Seat of God, wh
ther, at his Aſcenſion, he carryed t
Blood of this Sacrifice, is his true *Sa*
ctuary. Thence, according to the ma
ner of Aaron the High Prieſt, who r
preſented him, he was to ſend dow
(and ſo he did) on his Diſciples, n
his Body which he offered, but his Sp
rit, the fruit of his *Oblation*: And thenc
being High Prieſt for ever after t
Order of Melchiſedeck, he diſpenſ
continually upon the Church, the grac
our effects of his ſtill powerfull and laſt
ing Interceſſions. Otherwiſe it hath ne
ver been heard or ſeen, that any part o
the Sacrifice that was carryed up fro
the Altar through the Air towards He
ven, or by the Prieſt into the Sanctuar
which was the figure of Heaven, shou
return down upon the Earth; unleſs i
were in unacceptable Sacrifices, whic
God by this token would shew he di
abominate, when the ſmoke and per-
fum

fume, which was to aſcend and diſappear, was blown down back towards the Altar. Thus *Maſs* begins in the degrading the Sacrifice of *Jeſus Chriſt* to the Oblation [1] of *Abel*: and afterwards brings it as low as the Sacrifice of *Cain*.

This new Circulation of one and the ſame Sacrifice, toſſed up and down from Heaven to Earth, and from the Earth to Heaven again, is as clearly againſt the Goſpel, as againſt all Levitical Laws. It is a fundamental failance, and altogether Unſufferable in *eſſential* Points of worſhip, to have no warrant from Gods Word, to ſupport us in what we do. For alas, what can men expect from ſervices which they have forged to themſelves, upon no other ground then their own fancies? But it is a great deal worſe, even dangerous and fatal, to affront clear and indubitable Declarations of God in Scripture. And it is clear and expreſs in Scripture, *Hebr.* 9 25. 26. &c. that Chriſt never offered himſelf but once: and as clear in the Roman Church, that *Maſs* pretends to offer him up twenty thouſand times every day.

To take off this open contradiction, and to ſave *Maſs* from impiety in this

[1] Canon Miſſ. Supra quæ.

attempt,

attempt, *Maſs* Prieſts are driven to ſay, what ſober ears may tingle to hear; that [k] Chriſt indeed never was offered more than once, under his *own form* and *figure*, and that was upon the *Croſs*, when and where he *ſhed his own blood*: But that he may be for all this, and is offered as really as he was that once on the Croſs, upon their *Altars* twenty thouſand times in one day, under the *form* and *figure* of a Wafer, under the which he *ſheds no blood*. But here ſenſe and reaſon, as well as all lights and helps of Scripture, muſt ſtand aloof, and not approach near theſe Myſteries. As in former time the *Manichees*, an infamous ſort of Hereticks, did believe, that [l] the Body of Chriſt was in the Sun, and in the Moon, and on the top of every Tree; *Papiſts* bring it lower, to every little crum of bread, and drop of wine, which they have conſecrated after their way. And as if you could fancy *David*, with his proportionable and comely Body, (ſuch as you may probably conceive he had) running before his Enemies under the skin of a ſmall Flea; becauſe he ſaid once, *The King of Iſrael*, that is Saul, *is come out to ſeek a Flea*, that is David, 1 *Sam.* 26. 22. theſe Men beleive, a-

k Bell. de Miſſ. l. 1. c. 25. Par. ad loca ex Paulo, l. 5. Augſt. l. 20. cont. Fauſt. c. 11.

leaſt

leaſt they teach, that the natural Body of *Chriſt*, being ſtill as entire, and as big, as either it was upon the Croſs, or as it is now in Heaven, lies hidden under the figure, and within the quantity of ſmall *Wafers*: and that theſe being conſecrated, it may be on thouſand Altars, and every one of them bruiſed into as many peices, the ſaid Body both is *entire* and *whole* in every one of them, and for all this is *one* in all. This is it which they call, to be under the *Sacramental Forms*; which the Apoſtle never meant, as they ſay (and they ſay true, nor ever did a ſober man) when he ſaid ſo expreſly that Chriſt never was offered but *once*. And theſe ſayings (call them, and think of them what you pleaſe) are the main Props that do ſupport the moſt ſolemn worship of *Rome*.

Certainly it is very hard, that Catholick worship muſt fall, unleſs it be kept up by theſe *Manichean* fancies and dreams. Yet can they not ſerve half the turn, nor reconcile the Maſs with Scripture. For how could the Apoſtle, with any either diſcretion or candor, abſolutely deny, that Chriſt was ever offered more than *once*, reſerving in his own breaſt theſe limitations which no man could have gueſſed at, *viz. in his own*

ſhape,

shape, or *with effuſion of Blood*, or to re*deem*; it he be as *really* offered every day a thouſand times at Maſs, *under the Sacra*mental *shape of Bread* (and under his na*tural* one too, for that excludes not this) or *without shedding Blood*: or with an in*tention* of *applying* what he hath done when he offered himſelf for to *redeem*? Will any conſcientious and ſincere man affirm poſitively, that he never went, or went but once to *Rome*, if he go thither effectually every year under the *Habit of a Pilgrim*? Or will any true and judicious Hiſtorian ſay again and again, that *Alexander* never fought but once in his life, becauſe *he was wounded* but once? Or will this wounded Prince perſwade his Chirurgeon, that he never came to him but once, to wit, when he had made him a plaſter, when it is moſt certain, that ſince that time he came to him every morning to *apply* it? Such mentall reſervation may be eaſily allowed in one who never went to *Rome* above once *in very deed*; or never fought above one *Battel* in the *Field*; altho' he had made many ſuch Journeys *at night in a dream*; and fought ſeveral Battels *upon the Stage*. In like manner one may affirm very honeſtly, that he never ſaw the King but once, tho' he ſees him often in his *Picture*: and that Chriſt never

ver was offered but once, to wit, really upon the Croſs, tho' he be offered every day *myſtically* in the *holy Communion*. But in Voyages, and Battels, and Offerings equally *real and true* (for they make *Maſs* to be as real and true an offering of *Chriſt*, as that on the Croſs) ſuch a diſtinction as this is too equivocal for an *Apoſtle*; 'tis ſcarce fit for a Jeſuite. But what more follows is yet worſe.

CHAP. V.

What vile and low value the Sacrifice of Chriſt is reduced to, by being reiterated at the Maſs *Oblation.*

THIS *Maſs Oblation*, which by its ſtrange *preſuppoſal* contradicts both ſenſe and reaſon: and by its pretended *Reiteration* affronts the expreſs words of holy Scripture, as I have ſhew'd; diſhonours alſo, and viſibly deſtroys the infinite worth and dignity of that everlaſting Sacrifice, which it pretends to reiterate.

For, if that firſt and eternal Sacrifice, which Chriſt by his *eternal Spirit* offered once upon the Croſs, have all that both *ſufficiency* and *efficacy* which can be procured by a Sacrifice: nothing is left that can be done by a ſecond, and ſo

Maſs

Maſs Sacrifice is out of doors; or if this *ſecond* be needfull, it muſt be needfull to ſupply ſomewhat, that wanted in the *firſt*. *For if the firſt*, ſays the Apoſtle (whether Covenant, or Sacrifice, it is all one) *had bin faultleſs, then ſhould no place be ſought for the ſecond*, Hebr. 8. 7. S. *Chryſoſtom* [a] is full and eloquent to this purpoſe. *To be offered*, ſays he, *is a conviction againſt the ſinner*: *But to be offered more than once, is an evidence of weaknes againſt the Oblation it ſelf, &c.* So Roman Maſs is a reproach to the infinite value of Chriſts Oblation, being viſibly grounded on this plain blaſphemy, that Chriſts Oblation upon the Croſs was defective.

To this Maſs Prieſts conteſs, that the Oblation upon the Croſs is allſufficient and ſo needs not to be reiterated, *as ſo as to redeeme*: But they maintain with al [b], that this *redeeming* is beneficial to no body, unleſs it be applyed by *Maſs*.

Hitherto this Doctrine hath bin the moſt ſucceſful piece of wiſdom that Roman Clergy could have thought of. For as they have this *Maſs Offering* in their own hands, thereby they pretend to diſtribute to whom they pleaſe, that vaſt treaſure of Redemtion which the Sacrifice of Chriſt hath purchaſed, and

a S. Chryſoſt. Heb. 10. Hom. 17. b Ballarm. de Miſſ. l. 1. c. 2. Par. Unum ut,

which

which their Maſs (as they ſay) muſt apply. *For*, ſays *Biel*, [c] *as the Pope hath by virtue of his ſupremacy the power of managing the treaſure of the Church, and of giving ſometimes a moſt plenary Indulgence, ſometimes an Indulgence for the third part of mens ſins*, &c. *So may Biſhops and Prieſts, becauſe of the noble office which they have in the Church, apply either to this, or that man, the fruit and virtue of the Sacrifices which they offer.* Scotus had ſaid as much before: [d] *It belongs not*, ſays he, *to God alone, but alſo to the Prieſt, to diſtribute the benefit gotten by the Sacrifice: becauſe as it is in his power to determine his intention, whether he will offer for this, or that man: ſo it belongs to him to determine, to whom he will communicate what is gotten by vertue of that Sacrifice.* And the Angelical Summ in fewer words; *Maſs is beneficical to them to whom the Prieſt hath an intention to apply it.* So by vertue of this applying Sacrifice, hath the Church of *Rome* eaſily got into her hand another vertue of applying unto her ſelf all the earthly Emoluments, which men, ſtanding in need of mercy, are tempted upon this account, to exchange for ſuch hopefull *Applications*. Hence came theſe brave *Intentions* to be bought at the deareſt rate; and Altars fit for that pur-

[c] Gab. Biel in Can. Lect. 36. d Scot. Quodlib. q. 20.

poſe, as beſt attractives of bleſſings, t
multiply, And the uſe of holy Com
munion, by the due participation of i
as difficult, and dangerous, to grow o
of common fashion, and in a great mea
ſure to ceaſe.

It is pity that this proſperous Polic
hath neither common Juſtice, nor com
mon ſenſe, nor tincture of Divinity t
colour it ſelf.

1. No Juſtice; for the Sacrifice o
the Croſs, being by Chriſt offered unt
God by way of Redemtion, and pay
ment for men kept in priſon for debt
if another Sacrifice be needfull, then ar
two full *Payments* required for one *debt*
and *Chriſt* having fully ſatiſfied Divin
Juſtice by one Sacrifice, muſt again offe
a ſecond as good as the firſt, that thi
firſt may be applyed to whom it is in-
tended: juſt as if after I had payd th
whole *ſumm*, that my Friend is purſue
for, his *Creditor* would have him or m
pay again the like ſumm, that the firſt
may be his diſcharge. The ways of *God*
are infinitely juſter then *Mans*, and yet
no man is ſo unjuſt.

2. No common ſenſe. For how can
any thing be properly applyed to a man
by being offered, and in a manner ap-
plyed to God? Is that *Balme* well applyed
to ones wounds, who lyes ſick in *Sa-*
maria,

aria, by being sent back again to the Physitian who lives and prepares it in *Gilead*? Or can my Soul be made clean with that Blood, which I desire the Priests, instead of washing me with it, to carry back to the Altar? Or if you go to *Legal Applycations*, which I suppose in this matter are more considerable; Who ever heard that *Gifts* and *Legacies* (and such are the Mercies, which we acquire by the Sacrifice of Christ *Jesus*) can be made sure to any man, when he returns the Will, or other deeds containing these Favours into the hands of the Giver? Liberties, Priviledges, and Graces confer'd in general, are certainly applyed to this or that particular man, when he both thankfully *accepts* of them, and besides the accepting, performs the Conditions, which are required by the Grant. For example, *God hath so loved the World, that he gave his only Son, that whosoever believes in him, &c.* John 3. 16. *Repent and be baptised, and you shall receive Remission, &c.* Act. 2. 38. *If we walk in the light, the Blood of Christ cleanses, &c.* 1. John. 1. 7. These are general Donations granted to men, which, besides the general Grant, are first determined by God himself to such among all men, as will *believe, repent*, and *walk in the light*: and so

ſo applyed to every ſingular Perſon by himſelf, by conſtant acts or habits of *Believing*, *Repenting*, &c. And thus theſe *Duties*, and not the *Maſs*, are the proper means of applying and appropriating to our Souls, what ever God the Father hath given, or the Sacrifice of his Son hath purchaſed. But as for offering the Body and Blood of Chriſt to God; if it were recommended as proper to do any thing, it could not be to apply it to the perſon who offers it; but to God, whom it is offered unto, and who hath no need of that Blood.

3. Finally, I ſay that this applying Oblation cannot ſubſiſt with any true Divinity. Among ſo many ſort of Offerings which were preſcribed by Gods Law, you cannot find a Sacrifice Whereof the fruit and benefit was ever applyed by another Sacrifice in reference to a perſon or thing entirely foreign to, or diſtant from the Votary. The worshipper had it applyed, either by the ſprinkling of the Blood, which the Prieſt ſprinkled down upon him, not threw upwards to God from him: or by the Eating ſome of the Flesh, which in ſome Sacrifices was given him: or by his own proper *Acts* before and after the Sacrifice, as washing, laying of hands on the Victime: or farther, he perfected his pro-

propitiation by Confeſſions and Prayers: to which allude and correſpond *the ſprinkling of the Blood*, Hebr. 12 24. *The Blood of ſprinkling*, 1. Pet. 2. Wherewith the Saints make their *Robes white*, *Revel.* 7. 14. And therefore it is a ſprinkling that falls down from God upon man, who ſtands in need to be made clean: and not from man upwards to God, who, to be clean, needs no washing. Or elſe by the act of *Believing*, men recommend themſelves; which both under and after the Law, hath been allowed to be the beſt way of either *eating* or *laying* hands on the Sacrifice. And laſtly, with all theſe proper applying acts and methods of procuring grace and favour, comes the uſe of the holy Sacraments, which the Roman Prieſts cannot deny to be the proper *Means* inſtituted purpoſely by Chriſt, both for the remiſſion of ſins, and ſanctifying of the ſinner: and herein, either forgetting themſelves, or being forced to it by plain truth, they will ſometimes confeſs, that their pretended Sacrifice is inſtituted for ſomewhat elſe, rather than either for *applying* remiſſion of ſins, no, not theſe very ſmall ones, which they uſe to call venial: or for inveſting the ſinner, with

[1] Suarez. de Euch. Diſp. 79. Sect. 3. Par. Ex his ergo omnibus. 4. Par. Dico ſecundo. Hoc.

any

any firſt or ſecond Graces (which
the two main benefits of the Sacri
on the Croſs) and are ſo ingenuou
to acknowledge, *that in all the Scrip
there is not one word ſpoken of any
Inſtitution or Promiſe.*

But ſhould we ſuppoſe, though it
againſt all reaſon, that this Sacrifice
Maſs is abſolutely neceſſary to the
plying that of the Croſs; yet, ſince
man Prieſts make them equal and
finite in [h] their intrinſecal value,
ſame Chriſt being, as they ſay, [i]
here and there, the principal *Sacrifi*
fered, and the principal *Prieſt* offer
'tis as much againſt the infinite Dig
of the one, as of the other, to be o
ed more than *once*.

They plead, that [k] on the Croſs, C
immediately made an oblation of h
ſelf: whereas at *Maſs* he offers him
by the mediation of an inferior *P*
who is not of the ſame worth
Chriſt. Therefore I ſay, ſince it
they ſhould do well to leave to Chri
whole adminiſtration of his Prieſtho
at the right hand of his Father; w
without any help of Men, or An
he is by himſelf both entirely pre
and infinitely endear'd to God: and

h Becan. de Sacrif. q. 5. i Concil. Trident. Seſſ. 22.
k Bellarm. de Miſſ. l. 2. c. 4. Par. Secunda ratio igitur.

invade this abominable office, of re-
cing the immenſe dignity of his Sons
ſufficient Sacrifice, to the low and
rrow compaſs of a Maſs Prieſt's Obla-
n. Certain it is, the Maſs muſt be a
oſt deep and black myſtery, if it be
ore effectual through the unworthi-
ſs of a poor Prieſt officiating, to re-
ain the infinite Merits of Chriſt; then
the Merits of Chriſt therein exhibi-
, towards the enlarging the little
rth of the ſaid Prieſt. Hitherto no
n hath ſeen an high Mountain
ought down to the ſmall dimenſions
a grain of Muſtard-ſeed by any ap-
ndant circumſtance; nor a Jewel
rth all the world, when it is given by
Maſter, fall to the vileneſs of a ſtraw,
being preſented by a Servant.

Yet ſuppoſe, if you pleaſe, that the in-
te intrinſecal value of the Sacrifice
JESUS CHRIST could be ſwal-
ed up ſo, and depreſt at *Maſs* by the
anes of the Prieſts, who now offici-
certainly that firſt Maſs, which they
Chriſt celebrated at his laſt Supper,
ld not be ſo. Since then the Sacrifice
the Croſs cannot be reiterated with-
a prodigious ſacriledge, becauſe it
infinite; and ſo left nothing to be
ne by another *redeeming* Sacrifice;
w is it poſſible, that this *applying* Sa-
crifice,

crifice, which, if true, is equall to the r
deeming both in reſpect of the *Thing of*
red, and of the *Prieſt offering*, that
Chriſt offered there alſo by himſelf, i
ſtead of *applying* infinitely, as the oth
redeemed infinitely, should leave t
work of application ſo incomplear, as
require a million of other Sacrifices
the ſame kind to ſupply it?

If they reply, as *Bellarmin* and othe
do out of their common Doctrine,[l] th
this infinite Sacrifice produces no in
nite *applycation*, becauſe of the *Will a*
Inſtitution of God, who hath ordered
otherwiſe; they should do well to p
duce ſome *Evidences*, or at the le
ſome words tending to this *Inſtitutio*

Jeſuit *Suarez* [m] maintains, that t
applying Sacrifice procures by it ſelf
remiſſion of mortal ſins, *becauſe*, ſays
neither Law nor Promiſe can be ſhewed
this purpoſe: *and that ſupernatural My*
ries muſt not be raſhly obtruded with
ſome revealed Principles. And he ſays w
Therefore I ask on this ſame grou
where is the *Law* or revealed *Prin*
that doth reſtrain the vertue of a Sac
fice, which is originally infinite, to t
weak and uncertain remiſſion of ſo

l Bellarm. de Miſſ. l. 2. c. 4; Par. Tertia ratio. Salmer
Miſſ. Privat. Tract. 33. Par. Quod ſi urgeas. m Suarez. D
crif. Diſp. 79. Sect. 3. Par Dico ſecundo.

w remporal punishments in the other
orld, or, but with much adoe, of some
w venial sins in this? Is it a thing
ily to be imagined, that God should
use to take this Oblation of his Son,
r what it is really worth? and that
r heavenly Father, who is so gracious
ward all his other Children, as to set
high rate on the smallest thing they
n give, (witness the Widows mite, and
e Disciples cup of cold water) is so
vere to his only Son, as to take at an
der value his very Body and Blood?
rtainly God the Father hath abun-
ntly asserted his love and respect for
Son in this behalf, when he hath
cepted of one Oblation of his upon
e Cross, for a Sacrifice of an ever-
sting vertue, to satisfy the most impla-
ble justice, to expiate the fowlest sins,
wipe off the guilt of the whole world,
d to redeem without any exception
men, who come to him. So that if
y one man perish, it is not for any
nt in the Sacrifice, which either some
her, or the same, being reiterated must
pply: but it is for want of *coming*, that
of faith and repentance in the sinner,
make use of the Sacrifice. Therefore,
the Sacrifice of the Altar, as they call
ass, were the same Body and Blood
they pretend, which the same Priest

our Lord Christ had offered at his la
supper for applycation of his merits
that one application should as well serv
for all, in the eyes of God Almighty
as one *Redemption* hath done.

And when they alledg, that men d
fall and sin dayly, and therefore stand
need of dayly applying; it is certain
that both infinite *Redemption*, and in
nite *Application* may equally coexten
themselves to the dayly wants of sin
ners, in what time and place soever the
live. At least, when they are gone to Pu
gatory, where, as they say, they sin n
more, one application after their depa
ting might do the deed, and spare a mi
lion of Masses, which are dayly paid fo
in behalf of those distressed souls.

This multiplication of Masses must
all reason depresse Christs Sacrifice,
much beneath that of *Aaron*, as by th
Apostles account, *Hebr.* 9. and 10.
Unity raises it above the Levitical ob
lations. And if the Apostles argume
tation was well grounded, to demon
strate the excellency of Christs Sacri
fice above that of *Aaron*, because th
was offered but once for all, and th
once every year: I may on the sam
ground demonstrate as well the excel
lency of the Sacrifice of *Aaron*, to be
bove that of *Melchisedek* (which in the
accou

account is *Mass*) because that was offered but once a year, whereas this is offered every day

In the order of *Aaron*, one Lamb was thought sufficient for one morning: one oblation of Shewbread, for one week: one Sacrifice at the new Moon, for one month: one sacrifice of Expiation, for one whole year: and if a man, in a private capacity had transgressed against the Law, most commonly one sacrifice was thought sufficient for the legal trangressions of this one man. But here by the present Roman Law, the Lamb of God, the antitype and completion of all *Aarons* sacrifices which, according to the order of *Melchisedek*, should be offered but once, and by one Priest, is, as they pretend, really offered more times in one morning, then there were Lambs or Goats throughout all Judea can'd or slain in one year: more Masses sung, that is, as they take it, more offerings of Christs Body made, it may be, for one single man, then either Bulls or Rams, were offered heretofore at any time for the whole people of *Israel*. And, which is worse, when all this is done, that is, when for these many thousand Masses, ten times as many thousand miracles have been wrought, (so slender an opinion have they of the Body of Christ

thus offered) they are not sure that a
is done: because the rate of the infin
worth of Christ thus offered by the
as it stands depretiated by the interpo
tion of the Priest, is both so uncerta
and so small, that the Roman Chur
must supply this great defect, by gre
numbers. Insomuch, that whosoe
will impartially consider, how ma
Churches, and Altars sometimes, are
ken up about one soul, will rather t
these sacrifices to be after the order
Balack, who offered upon the top of e
ry hill he could get: *Num.* 23. 1. 14.
and withall did avail nothing; then
ter the order of *Melchisedek* and of *Chr*
who, as far as Scripture can teach us,
ver offered but once, and in one pla

It is a most sad thing, to see Chr
and his whole sacrifice to be made l
then a Popes Bull, that is able at o
blow to remove all punishments fr
one, and as some think also sweep
clear all his sins. It is worse then
for it is abominable what some say,
of 28 steps or stones, which once w
in the house of Pilate, and now i
Chappel at *Rome*, any one, if it be hu
bly kneeled upon, hath the priviledg
delivering one soul, because Christs fe
they say, touch'd it once: and yet Chr
whole Body and Blood at Mass hath
not.

As for *Impetration*, which is the pro-
er end, that, as ſome [n] ſay, Maſs is di-
ctly good for; it is as ſhort, and as
arrow, as the pretended *Applycation*.
oman Prieſts ſpare no words, that can
alt in general Maſs ſacrifice: for they
ake it to be *Satisfactory*, *Propitiatory*,
petratory, &c. But when they come in
rticular to conſider the buſineſs, they
e conſtrained to make it as thin in
ery particular, as in general they made
full. For they will tell you plainly,
ſt, that Chriſt, whether as *offering*, or
fered, is not there in [o] a condition of
ther *deſerving*, or *ſatiſfying*: and ſo up-
this account Maſs is neither a *meri-*
rious, nor *ſatiſfactory* ſacrifice. Second-
that of two effects that Maſs can
oduce, to wit, *applying*, and *Impetra-*
g, the firſt is much ſhort of remit-
g [p] any one ſin; and that it can go
farther, then removing of ſome tem-
al punishments: and yet how far
oſe are removed, they cannot tell. The
cond, that is *Impetration*, is uncer-
n; [q] and if it chance to be certain,
not by vertue of Maſs ſacrifice, but
the good Prayer that attends it. So

n Bell. de Miſſ. l. 2. c. 4. Par. Secundo probatur. o Beca-
de Sacr. q. 11. n. 5. Tertia concluſ. p Suarez. in 3. p.
19. ſect. 6. q Suarez. ibid. ſect. 2. Par. Differentia tertia.
n. de Sacrif. q. 12. Par. Dices fundatur.

it is the good Prayer that doth the dee
becauſe it is grounded upon promi
(and Maſs is not,) and what Maſs co
tributes is only in general, to ma
Prayer more ſolemn, and more favor
ble. *This is the goodly price that Chriſt
priſed at of them*, Zach. 11. 13. Among
many reaſons Roman Prieſts have,
bring their Maſs to this uncertain a
low rate, the moſt probable are; b
cauſe otherwiſe, if a Maſs could produ
an effect anſwerable to the infin
worth of Chriſt there both offering, a
offered, 1. *Una Miſſa totum evacua
Purgatorium*: [r] that is, one Maſs alo
would make clean work in Purgato
and pull out thence all living ſoul
which *Thomas* takes for [s] an inconve
ent abſurdity. 2. Monaſteries, Cha
pels, and Altars, founded for contin
ſinging of Maſſes, would be altogeth
inſignificant and uſeleſs. 3. Prieſts, wh
are paid for three hundred Maſſes, mig
do all what they have to do, in on
and thereby fall to idleneſs: and on t
other ſide, the people coming to unde
ſtand this Myſtery, would never b
more then one Maſs.

To avoid theſe and many other in

[r] Alph. Salmero de Privatis Miſſ. Tract. 32. Par
to probatur a poſter. [s] Salmero ibid. Thom. in 4. Dist
q. 2.

incon

inconveniencies, they have so well ordered the value of Christs Body and Blood, that unless a priviledged Altar, or some Indulgence help it forwards, it amounts not to the vertue of the Virgin *Mary's* [t] *small office*: nor to the worth of a Pilgrimage to *Lauretta*: nor of a piece of the old Cross: nor scarce [*] of an *Agnus Dei*, made of wax: nor to one sprinkling of Holy-water, if that be true, which *Thomas Aquinas* thinks [u] probable, that either the very going into a consecrated Church, or the sprinkling of this blessed water, is enough to remit venial sins. And so among the twelve Remedies prescibed against this sort of light offences, [x] *Digna Communio*, and, *Atquæ benedictæ aspersio*, that is, The Blood of Christ worthily receiv'd, and Holy-water, march together. But however, all these things are so admirably well contrived, and as it were compacted, that, though Mass be commended (which is sufficient to invite buyers) in the beginning, as a most propitiatory sacrifice: these *Propitiations* are, (when paid for) reduced to such a compass, that four thousand of these Celestial victims, (as they call them) well said, and well

t Al. Gazæus Offic. B M. p. 69. * L. 1. Ceremon. Curiom. titul. 7. sub fin. Par. Balsamus, & munda, &c. u Thom. p. 1. q. 83. a. 2. Par. Ad tertiam. Gratian. de Consecr. dist. 4. Aquam sale. x Pet. de Pa. dist. 6. Quarti.

paid for in the behalf of one ſoul, th
make but ſuch a progreſs, as will n
ſtop the ſale of as many more.

To ſuch idle purpoſes is the bleſſ
Saviour fetch'd down, and offered u
at every ordinary Maſs. I ſay *ordina*
for there are ſome Altars, as at St. *Pet*
in the *Vatican* for example; and a
ſome ſignal dayes; as when the heads
St. *Peter* and St. *Paul* are shewed; t
when ſuch and ſuch Churches, at *Ro*
eſpecially, were conſecrated; which,
the liberality of Popes; out of the pu
lick ſtock or treaſure, may enrich o
Maſs, that is one real offering of Chri
Body and Blood, with more Bleſſing
and Pardons, then thouſand other O
lations, of the same both nature a
worth, could procure upon any ordi
ry occaſion. Thus Popes make goo
what ſome Jews dream, that the *So*
Joſeph lies ſtill hidden within the gate
the Romans: they might have ſaid, wit
in their Churches; ſince there he l
in a condition of being helped up, wi
the additional ſatisfactions of his ow
Apoſtles, and, which is more shameſu
of begging *Monks*, who make up th
treaſure, whence he gets this ſuppl
And thus much concerning Maſs,
pretending to offer Chriſt.

CHA

CHAP. VI.

Concerning Mass, as pretending to sacrifice Christ; and what an horrid Mystery Mass were, if it were true.

BECAUSE it was the general custom of primitive Christians, never to receive the Holy Sacrament, but after they had made their *Offerings*, out of which the two Elements of *Bread* and *Wine*, being [a] set apart, and consecrated, and then by an ordinary manner of speech, called [b] the *Body* and *Blood* of Christ; the Word as well as the *Act* of *Offering*, got so large and common a use in two distinct Offices, as to signifie the whole Service, which St. *Augustine* more distinctly calls *Offering* [c] and *Receiving*: that is *Offering the* Bread and Wine before, and *receiving* part of it after it was consecrated And really the whole Service was little more then a continued *Oblation*. For Christians before the Sacrament offered their Gifts, and after it, offered their prayers, their praises, and themselves. And this was the constant and solemn Oblation of the Church, until dark and stupid Ages, which by de-

[a] Ordo Rom. Qualiter celebrandum sit. [b] S. Aug. Ep. 23 Ad Bonif. Facund. Hermian. l. 9. c. ult. [c] S. August. Ep. 118. ad Janu.

grees have hatched *Transubstantiation* in the bosome of the Roman Church, have at last improved it to this horrid direfull service, which mainly aims at this, to offer upon an Altar, not the Bread and the Wine as before, but the very Body and Blood of Christ.

And because these publick Offices about the holy Sacrament, are in antiquity commonly called Sacrifices,[d] as being standing *Memorials* of the true Sacrifice of Christ; the Church of *Rome* is now pleased to mistake these *Antitypes* and *Representations*, as the ancient Church calls them, of the sufferings of Christ, for Christ himself represented by these Antitypes: and upon this mistake she now builds up Altars in every corner of her Temples, thereon not only to *offer*, but also to *sacrifice* the Son of God.

This Act of *Sacrificing* goes much further then that of *Offering*; and I make no doubt, but it will amaze any man, whether Christian or Turk, whosoever will but consider what it is properly and really to *Sacrifice*.

Sacrifice doth require, besides and above *offering*, these 3 things especially, as,

d S. Chrysost. Hebr. Hom. 17. Constitut. Apost. l. 5. c. 18. Euseb. de Demonst. Evang. l. 1. c. ult. Greg. Nazianz. Orat. 11. de Sorore. e Bellarm. de Miss. l. 1. c. 2. Par. Id vero probatur.

Bel-

Bellarmin, and others confeſs. 1. An *Altar*, whereon to lay the Sacrifice. 2. A *Prieſt* ſolemnly ordained to offer it. 3. A real *Change* and *deſtruction* of the thing ſacrificed. For example, the Iſraelites in the wilderneſs did *offer* to God many things, as Gold, Braſs, Wool, &c, which none can properly ſay to have bin *ſacrificed*, theſe men being no Prieſts. And *Aaron*, who was a Prieſt, is ſaid, *Numb.* 8. to have *offered* the Levites, as an *Oblation* to the Lord, and not to have *ſacrificed* them, becauſe theſe men were only appointed to ſerve the Lord, but not appointed to be ſlain. Whereas all things, without exception, that were properly ſacrificed, were in order thereunto, deſtroyed one way or other, either by being killed, if they had life: or by being burned, as Frankincenſe, and ſuch other ſolid inanimate Subſtances: or by being ſhed, as Water, Wine, &c. And the true reaſon, wherefore ſuch things as are ſacrificed, are thus deſtroyed, is, as *Bellarmin* himſelf[f] confeſſes, becauſe *Sacrifice* is the higheſt Declaration we are able to give of our ſubjection to God, as ſoveraign Maſter of life and death: and ſo this great ſervice requires, that not only the *Uſe*, but alſo the very *Being* of the

[f] Bell. ibid. Per, Octavo dicitur, Gabr. Vaſq. 3. p. Diſp. 220. c. 3. nu. 32.

thing,

thing, ſhould be both made his, and pre-
teſted to be ſo, by being really deſtroye-

I am the more willing to borrow th-
piece of Divinity out of Roman Prieſt-
both becauſe it is very true, and becauſ-
thereby they declare, that when they ſa-
that their *Maſs* is a *true real Sacrifice* o-
the Body and Blood of Chriſt, they d-
not unadviſedly, and at random ſpeak it
but fully underſtand, and conſider wh-
they ſay.

Firſt an *Altar* muſt be ſet up, For Sa-
crifices and Altars are ſuch relatives, a-
cannot ſubſiſt [g] one without the othe-
The foundation of this Altar, [h] muſt b-
ſome choice *Relicks*; as the Scull, or Ar-
of a Saint. The Lime and Sand muſt b-
conſecrated by a Bishop, whilſt the Ma-
ſons are laying it on. Then the Stone be-
ing ſet as it should, Holy Water, Salt, A-
hes, Wine and Hyſop, and ſuch othe-
things, as are conceived good for clean-
ſing, muſt be fetch'd in. After that, a-
ſorts of Oils, Wax, Incenſe, Fire, &c. t-
qualifie this Table of Stone toward-
Conſecration. Then with many *kneelings*
and ſigns of the *Croſs*, God the Father
Almighty is moſt ſolemnly called upon
i, *to enlighten or clarifie propitiouſly* tha-

[g] Bell. de Miſſ. l. 1. c. 2. Par. Sextum Argumentum. [h] Pon-
tif. Rom. de Conſ. Eccl. Pontif. Rom. edit. Lugd. de Conſe-
Altar. fol. 146.

Stone

Stone, and to bleſs it with *eternall light*, and ſo enrich it with all graces, that he afterwards may be pleaſed to bleſs the Sacrifice of the Body and Blood of his Son that ſhall thereon be adminiſtred. Finally, come forth Indulgences, which ſometimes will inable the *Altar* towards the ſanctifying of the *Gifts*, in ſuch a large manner, that one Maſs tung (that is in their account, one Sacrifice of Chriſt offered) thereon, may be worth, as to the benefit, ſome hundred other of the ſame Chriſt, when he is offered upon an ordinary Parish Altar.

Secondly, to wait at this Altar enters a Roman Prieſt, not with *Bread* and *Wine* in his hand, as did once *Melchiſedek*: nor with the *Blood* of Bulls or Goats, as did the High Prieſt of Iſrael: nor with his own *Body* and *Blood*, as Chriſt once did: nor with the holy *Myſteries* and *Sacraments* of that precious Body and Blood, as the Prieſts and Miniſters of his Goſpel muſt: But with a moſt ſpecial and extraordinary *Commiſſion*, which no Prieſts nor Men had before, to Sacrifice the very Chriſt.

That this victime may be ready at hand, when 'tis called for; the Prieſts ſtill hath about him an *infallible Character*, wherewith he works at any time he pleaſes to ſpeak but five words, ten great miracles

cles. [k] Some reckon more, but theſe may ſerve for the moſt part. For 1. He muſt deſtroy and turn into nothing (which is againſt the whole courſe of Nature) or, which is worſe, turn into the Body of Chriſt, the whole ſubſtance of that Bread, which is before him. 2. He muſt make all the Forms, Colours, and Dimenſions, that once did belong to the Bread, ſtand by themſelves. 3. He muſt contract the bleſſed Body of Chriſt, into the ſmalneſs of the leaſt crum of Bread, that he can poſſibly break it to. 4. That ſame Body which is in the Prieſts hands, muſt at the ſame time be in Heaven, and in thouſand other remote places. The 5. which is extreamly conſiderable, is (after the Body is once got into that room, which the deſtroyed ſubſtance hath left empty) there to faſten it ſo cloſe to theſe thin forms which it is wrapt with, that it may never get out thence, as long as theſe Accidents are in being. And this is the miraculous *Union* which Cardinal *Cajetan*, [l] and others call *inconceivable* and *ineffable*: and [m] ſome, almoſt *hypoſtatical*: and others, who will ſpeak more ſoberly, [n] take it for a *Supernatural Power*, which God gives to theſe weak Creatures, to keep and draw along

k Durant. Rational. l. 4. de ſexta part. can. Par. Notandum eſt autem. l Cajet. Richard. m Alan. l. 1. c. 34. n Suarez. Diſp 52. Sect. 1.

with

with them the whole Body of Christ, and consequently Christ himself; that by this means the Priests may be sure, that they lift up over their heads, or eat, or carry about that Body, which they and the people are to worship, whensoever and wheresoever they carry about these Accidents. And certainly it is a great wonder, that these poor weak Colours and Figures, which cannot naturally subsist without substance, should be so strong when they have none. Five other like wonders go to the Wine.

Then by the strength of these miracles, comes up the Priest to celebrate, with these five words, *Hoc est enim Corpus meum*, and lays Christ down upon his Altar. The strength of these words (with the miracles that attend them) is so great; and the *Character* of the Priest (holy or unholy,[o] it is all one) so infallible; that, whensoever he pronounces them *all five*, and with due *Intention*, presently [p] they do thurst out all substance of Bread and Wine (let there be never so much of each in a House, or in a Tun, so the quantity be both certain, and limited to what the first word *Hoc* [r] can signify) and in the place of this thus evacuated substance,

o Suar. Disp. 61. Sect. 3. Par. Ultimum addendum. p Ibid. sect. 2. Par. Dicendum vero est primo. q Thomas. 4. Sent. Dist. 11. Ist. 3. p. q. 74. a. 2. Biel. Lect. 35. r Durand. q. 6. art. 5.

forth

forthwith the ſame words both thru in, and *unite*, that is, make the Son God there ſo faſt, that the Prieſt afte wards may handle and order juſt as pleaſes, this his *Celeſtiall Victime*.

But firſt there ariſe great difficulties bout the *Manner* of conveying this V ctime, from ſo high a ſeat as the rig hand of God, down ſo low as the Pri Altar. 1. Some, as *Scotus* [r] and *Bellarm* and the whole Order of St. *Fran* would have it done by *Adduction*, th is, that Chriſt ſhould be really brou down from above where he is, and r main ſtill above nevertheleſs: But th this would not make what they c *Tranſubſtantiation*, but a *Tranſlocation* r ther. 2. Some, as *Dominicus* [s] *a Soto*, w have it by *Production*, that is, by an Act powerfull, as to produce effectually th Body of Chriſt, if it were not alrea produced: or as *Suarez*, [u] by ſuch a rea *producing Act*, as *really produces the Bod a Blood of Chriſt, by keeping it under the S cramental Forms*: which way, in othe Schoolmens Judgment, is both [x] *fal* and *impertinent*. 3. Other men deviſe o ther wayes, which their own fellow Prieſts juſtly [y] condemn, both as impo

[r] Scotus 4. Diſt. 11. q. 3. a. 2. [s] Dom. Sot. 4. Diſt. 11. 3. a. 4. [u] Suarez. Diſp. 50. Sect. 5. Par. Quintus ergo. [x] Gre de Valent. de Præſent. Chriſt. Diſp. 6. q. 3. Punct. 3. [y] Gab Vaſquez. Diſp. 181. cap. 2. nu. 141.

ſible

ſible, and as apt to expoſe their Religion to the ſcoffing of Hereticks.

However, tho' they cannot agree about the manner of coming by this Body yet they agree among themſelves, that one way or other, they will have it. So after that Chriſt is thus taken, the main buſineſs that remains more, is about the Act (an horrible one, if it be true) of bringing him to that *deſtruction*, which, as we have ſhewed before, a true real Sacrifice both moſt eſſentially require.

Here the Prieſt at every Maſs hath [z] five or ſix [a] ſeveral things to do. 1. To *offer* the Bread and Wine. 2. To *conſecrate* it, and by this Conſecration to *tranſubſtantiate* them into the Body and Blood of Chriſt. 3. By certain expreſs and formall words to *offer* up this body and blood. 4. To *break* and *mingle* them together. 5. To have them be *eaten*. Now which of theſe five Acts it is, that gives the blow, which properly makes the Sacrifice, is the great, and I think, indeterminable queſtion among theſe tragical Actors.

The firſt of them, the *Oblation of Bread and Wine*, cannot be it; for, ſo ſay they, the great and ineffable Sacrifice of Maſs, could be no more then a meer ſacrifice of Bread.

[z] Bell. de Miſſ. l. 1. c. 27. [a] Suarez. de Sacrif. Diſp. 5. Sect. 2.

The

The third, that is the *Oblation of the Body*, which comes after Conſecration, is not it neither; becauſe, ſay they, and they ſay true, when Chriſt had conſecrated his Body, he gave it his Diſciples to eat, *Take and eat, this is my Body*, ſo he had not time to *offer* it up to God his Father. I ſpeak all this out of their mouth.

Neither is it the fourth, that is the *breaking* and *mingling* of the Body and Blood together. For they ſay, it was broken only, that it might be diſtributed to the Diſciples. Hence it is, that if the Wafer happen to fall into the Cup, when the ſign of the Croſs is made over it, the Prieſt hath no need to take it thence for to break it. So they muſt ſeek their *Sacrificing Act*, either in the ſecond, or in the fifth, that is, either in *Tranſubſtantiation*, or in *eating* what they have tranſubſtantiated.

Some[b] will have it in the Prieſts *eating*. But others bring weighty reaſons againſt it; as for example, that Chriſt, who firſt celebrated this Sacrifice, appears not in Scripture, to have eaten what he had conſecrated: and that the Prieſt cannot do this in the perſon of Chriſt, but in his own; becauſe he cannot re-

[b] Ledeſma. 1. par. 4. q. 23. a. 4. Cano. 12. de Locis c. 12. Soto. in 4. Diſt. 12. q. 1. Bell. de Miſſ. l. 1. c. 27. Becan. de Sacr. q. 6. Concluſ 7. Quill. Alan. de Sacr. l. 2. c. 25. Cath. Opuſc. de Sacrif. Palac. 4. Diſt. 8. Diſp. 1.

preſent

preſent Chriſt eating himſelf. Therefore Jeſuite *Becan*, and others think, that their Maſs Sacrifice muſt needs be done and perfected by their Act of *Conſecrating*.

But here comes *Bellarmin*, and many more before and after him, who reject this, and ſay, that *Conſecration*, or *Tranſubſtantiation*, conſidered as an Act *bringing* or *producing* the Body and Blood of Chriſt under the forms of Bread and Wine, is rather a neceſſary *Antecedent* to the Sacrifice, as Incarnation was to the Paſſion, then the Sacrifice it ſelf: And that to *ſacrifice* a thing, is a great deal more then *producing* or *ſetting* it upon the Altar. Witneſs the Pope, whom they ſet ſometimes upon the high Altar, there onely to adore his Holineſs more ſolemnly. Witneſs the very Sacrament, which, for being upon the Altar all the holy Friday, is nevertheleſs no Sacrifice. Witneſs in a word, all Lambs and Goats in Iſrael, which, for being either ean'd and ſain, or brought about the Temple, were not reputed actual Victims or Sacrifices till they were ſlain. And if Tranſubſtantiation be conſidered under another notion, as it ſets the Body by it ſelf, and the Blood likewiſe by it ſelf; and by this ſeperation, would really make that perfect deſtruction which the Sacrifice requires, (were it not for another Miracle,

cle, which they do call *Concomitancy*, whereby Body and Blood follow one another perpetually) Cardinal *Bellarmine* ſays to this moſt wiſely, that, ſince the Concomitancy hinders the real ſeparation and deſtruction, it hinders the real Sacrifice, and that the Angel, *Gen.* 22. 12. who kept *Abraham* from ſlaying his Son *Iſaack*, tho' ſet and tyed on the Altar, and thus far made an Oblation, kept him likewiſe from making him a Sacrifice. They alſo ſay, that *Tranſubſtantiation* is not an external viſible Act, ſuch as an external publick Sacrifice muſt needs be, nothing appearing more viſible during the Tranſubſtantiation than before: Therefore both this viſible appearance, and this deſtruction, muſt be ſought for in the eating. The truth is that which is neceſſary to make Maſs a real Sacrifice, is in neither: and they themſelves moſt clearly demonſtrate it one againſt another. So, none of their five Acts aforeſaid, being taken one by one, can ſerve their turn, as to that *real Deſtruction*, which they ſtand for.

Nevertheleſs, rather then to be put to ſtand, and want a reall Sacrifice, they will put all theſe acts together, and order one way or other the whole matter ſo deſtrouſly, that, before their Maſs be over, the Son of the living God (here both

Melchiſe-

Melchiſedek and *Aaron* may rent their clothes) ſhall lye under their hands, *mortuo* [d] *modo*, that is, in the moſt pitifull condition of a dead man: and tho' the Prieſt doth not radically deſtroy his life, when by his Conſecration, he ſets the Body in one place, and the Blood in another, becauſe Concomitancy prevents that actual *ſeparation*, which otherwiſe would be to [e] him an actual *death*: yet he takes from him ſo perfectly, all ſenſe and uſe of life, that without a continual Miracle, as long as He is in hand, or in his *Pix* (that is a box which they keep Him in) he can neither breath, nor feel, nor move, [g] ſo much as one finger. All his internal [h] ſenſes and faculties are ſo mortified and bound up, that he apprehends nothing, nor can make any ordinary uſe of his underſtanding [i] or reaſon. His poor victime can ſee neither the hand that holds him up, nor the poor people that kneel about him, nor the Altar he lyes upon: a Church or a dunghill is all one as to his knowledge. He cannot [k] ſo much as ſee himſelf; or if it be imagined he doth, by vertue of the feign'd Concomitancy, 'tis to make him

d Marat. Diſp. 25. ſect. 2. Vega de Miſſ. Theſ. 22. & 23. Ap Bell. de miſſ. l. 1. c. 8. Par. Alii volunt. f Suarez. Diſp. 49 ſect. 3. g Becan de Sacram c. 19. q. 3. concl. 2. Suarez. Diſp. 51. ſect. 1. Par. Dico tertio. h Bec. ibid. q. 5. prima concluſio. i Suarez. Diſp. 51. ſect. 3. Par. Ultimo conſtat. k Suarez. Diſp. 51. ſect. 3. Par. Dico primo.

ſo

ſo much the worſe, by ſeeing and fee
ling this ſad condition, which Maſs pre
tends to bring him to. He hath no man
ner of ſtrength left to help himſelf. H
falls unleſs he be held up; and when h
is fallen into the dirt, as it may happe
there he muſt lye, unleſs ſome body take
him up; or a puff of wind [m] blows hi
away: or a bird, or a mouſe catches hi
for it is among Maſs Prieſts a clear ca
[n] that any kind of beaſt, as rats, dogs, &
that care for bread, may as really eat t
bleſſed Body of Chriſt, as they ca
themſelves. To this paſs comes the be
and higheſt Service of Roman Churc
and thus is Chriſt honoured at Ma

1 Miſſ. Rom. De defectibus in Miniſterio. n. 15. Suar. Diſp.
ſect. 2. Par. Sequitur ſecundo. m Miſſ. Rom. De defectu p
n. 7. Suar. Diſp. 85. ſect. 1. Par. Sexto evenire poteſt. n
Vaſquez. p. 2. Diſp. 195. c. 5. Par. Verum non eſt quod neg.

CHAP. VII.

That this Sacrifice of Maſs *cannot be celebrated, without an horrid cruelty to the Son of God.*

AS when *Abſalom* attempted to rebel againſt his own Father, and in order to this rebellion, had invited as many friends as he could, to a ſacrifice and feſtival, the Scripture ſays, 2 *Sam.* 15. 11. that two hundred of them followed him in the *ſimplicity of their hearts*, knowing nothing of his deſign; It is certain that the Church of Rome hath thouſands, who know no more of what is intended at Maſs, then did theſe two hundred of *Abſalom's* horrid attempt, when they went after him for it. They commonly hear or know about Maſs, as much as theſe good words, *Reall preſence, Publick worſhip, moſt holy Sacrament, High myſteries*, and ſuch like engaging expreſſions may diſpoſe their minds to imagine. Their leaders will not faile to acquaint them, with what is more plauſible in every part of their Religion: but as ſome ſay of the Jeſuites, that they make Chriſtians in the Eaſt-Indies, without telling them one word of Chriſt ſuffering, which is the true foundation of Godlineſs: Roman Prieſts are as wiſe in theſe parts,

parts, and keep their followers as gr
ſtrangers to all particulars, which m
juſtly ſcandaliſe them; tho' theſe parti
lars make the very eſſence of their M

Certainly Roman Catholicks may
as good and tender hearted as ot
people; and if they were well perſwad
that, whenſoever they go to Maſs, it i
ſee others, if not themſelves, ſwallowi
up a man alive, they would not leſs a
hor that Cyclopical action, then th
Prieſts do ſometimes, (thoſe who d
not do it,[b] whenſoever by ſome illuſi
or other, their wafers do appear to th
under the very forme of mans flesh.

But whether it appears ſo, or not, i
be really ſo, no mother will eat the le
bit of the flesh of her ſon, if she think
minced with other meat: much
would an honeſt Chriſtian devoure
whole body, with bones and all of
Saviour, tho' he ſaw it not, yet thou
it diſguiſed, and really hidden under
white diſguiſe of a wafer. Nor may
palliate this horrid attempt with thi
ing, that Chriſt commands us to
him, S. *John.* 6. in any other mann
then to *taſt* God, *Pſal.* 34. 8. nor tha
muſt at the Holy Communion,
Chriſt, in any other guiſe, then we
both ſaid and bidden at the holy

[b] Thomas in 4. Diſt. 10. q. 1. a. 4.

time, to *put on* Christ. *Rom.* 13. 14. & *Gal.* 3. 27. for neither is here Christ a mantle to be put about our shoulders; nor there any sort of *flesh* or meat, to be swallowed down our stomacks: this is no work, says S. *Augustin*, [c] either for the palat, or for the teeth. *By this manner of speech*, says the same holy Father, [d] *Christ hath not enjoyn us to eat the flesh of the Son of Man, (for he should seem thereby, to enjoin a cruel action) but to partake his passion, and to let this sweet and saving Meditation sink deeply into our minds, that his flesh was crucified for us.* And if those were most brutish men, who could thus mistake his meaning at *Capernaum*, where then it was not so apparently impossible, but he might be eaten by mad men; what madness should this be, now to mistake it thus again, and to think it after his Ascension, which takes away this possibility, (as he did alledge it, S. *Augustin* takes it, both to clear his meaning, and to undeceive them) he should be eaten every day by Christian and sober men? And I would ask of them, who like well this *eating*; and do call it spiritual, because it neither bruises, nor mangles what they eat; whether the whale, that devoured a whole man

[c] August. in Psal. 98. ut sup. in Joh. Tract. 26. & 27. [d] Id. de Doct. Christ. l. 3. c. 16. [e] Id in Joh. Tract. 27.

(namely *Jonas*) at one bit, was a le beaſtly devourer then the bears we that in the time of *Eliſha*, did te and eat children in ſmall pieces?

However I do ſtill entertain this bon opinion of the Romish laity, that wh they go to Maſs, their deſire is not to e their God and Saviour JESUS CHRI thus really ſacrificed into the conditi of a dead man; nor thus eaten preſen after, either by their Prieſts, or the ſelves: ſince this kind of worship, (be des troubling the whole courſe of n ture, by that prodigious ſet of Miracl that it is to be done with,) makes bo reaſon and piety tremble and ſtagg under its horror.

A grave and learned Pagan uſed to ſ that [f] among all the Religions of t time, there was of none any ſo brutish to pretend to eat his God. And a gr and learned Father of the primit Church [g] gives it more then once, fo piece of ancient Divinity, that the r ſon, why in the Law God divided ſo e actly all kinds of beaſts, into *clean*, t could be ſacrificed and eaten, and *clean*, that could not; was purpoſely keep his people from that beaſtly w ſhip which they had ſeen ſo long in

[f] Cicero de Nat. Deor. l. 3. n. 40. [g] S. Theodor. in L quæſt. 1. Id in Geneſ. quæſt. 55.

gypt. For, says the Father, *they will abominate to worship them that are unclean: and they will be ashamed to take them that are clean for their Gods; since they do sacrifice and eat them: This being the uttermost degree of madness for one to adore what he eats.*

It seemes there was then in the whole world no example of worshippers so barbarous, as to make it their religion, either to Sacrifice and eat what they did adore, or to adore what they did Sacrifice and eat. And the holy Fathers could not foresee in the aftertimes of the Church, this which they call, *extream brutishness* of Catholicks, in good earnest laying down their Saviour on Altars, and drowning all known Principles of common honesty and true piety, under this horrible Sacrifice; that Christ being exalted to being the God of all flesh, Master of Angels, and Saviour of all mankind, should every day, at the sound of five words fall down senseless, under the hand of a Mass Priest, and lye as long as this Enchantment is upon him, open to more dishonor and disgraces, for small or no purpose at all, then ever he suffered on the Cross for the salvation of all mankind.

1. For when he suffered on the Cross, that one suffering of few hours, was requited with this honour, that it wrought out eternal salvation for all men, who,

from the beginning to the end of all the generations of the world, would faithfully rely upon that eternal Sacrifice. And now when thouſands of Maſſes have ſacrificed him thouſands of times, it is not certain whether he had reſcued (out of Purgatory) one ſoul; or obtained pardon for one ſimple venial ſin.

2 When he ſuffered upon the Croſs, he ſuffered neither the leaſt *infirmity* from his nature, nor the leaſt *injury* from men; but it was both deſtinated to a greater piation, by Providence: and (leſt offence might be taken at it) 'twas markt and foretold by Prophecy. If an inſolent man doth but touch him; if another opens his mouth, or ſhakes his head, or ſtretches his hand to abuſe him; there are clear Predictions to guide the hand to order the very words, and to direct the rod, the lance, the nails, where they ſhould go. At Maſs what Scripture do Prieſts ſhew, for all the ſhameful accidents that happen to him, as they confeſs themſelves, either upon, or from the Altars? What either figures, or Oracles are extant in Holy Writ, to forewarn ſincere Chriſtians, not to be ſtartled at all, when they ſhall ſee their dear Saviour, after his glorious Aſcenſion *brought* or *produced* down every morning into the figure of a thin wafer, and ſhrunk

shrunk [h] to an indivisible atom; and then in this slight equipage, flying sometimes like [i] dust and stubble in the air, or keeping close to the poison, whilst the [k] Mass Priest is about a murther?

3 When our Saviour was on the Cross; tho' both his pains and ignominies were very great, yet the glorious effects of his power, and Majesty, were at that very time much greater. The whole Earth quaked under his feet. Above the very Heavens did mourn. The graves did open to yield up their dead: and so much strength was left with him, in the very depth of his weakness, that even then and there, as the Apostle doth observe, *Coloss*, 1. 15. He could triumph over all the Powers, and the Principalities of Hell. At Mass the case is quite altered; for there he lies, if not quite dead, yet without use of life or strength: there Mass Priest either keeps, or gives him away, or carries him about, just as he pleases: and before he be thus disposed of, he may be eaten by some [l] vermin, or vomited up [m] out of a weak, or drunken [n] stomac.

The very Devils, who were defeated by

h Suarez Disp. 52. sect. 1. i Miss. Rom. De defect. panis. n. 7. k Fascicul. Temp. an. 1082. Platina in Clement. V. Compil. Chronol. An 1082. l Miss. Rom De defectu. 5. Si Musca, Gratian. de Consecr. Dist. 2. Qui bene nou. m Miss. Rom. n. 14. Si Sacerdos evomat. n Gratian. de Consecr. Dist. 2. Si quis per ignorantiam.

him upon his Crosſ, have the better of him at Maſs. Sometimes a witch lays [o] hold on him, to bring about ſome ill deſign. Sometimes a Monk will do the like [p] to get by him a fair occaſion to kill a King. A modeſt man would blush to read, what ugly ſports Divils and Magicians make of him, in their infamous conventicles. It is eaſy to prove all this by good [q] and authentick records.

The Lord liveth, and bleſſed is the Rock of our ſalvation. He certainly is exalted above the reach of men and devils. But if Maſs was, what they pretend; neither Jew, nor Roman Soldier did ever commit greater outrage about his Crosſ, then what a Roman Prieſt doth continually at his Altar.

Maſs Prieſts will ſay, that Chriſt ſuffers no pain at this Altar, being there in a condition both *inſenſible* and *ſenſleſs*. But firſt, it is ſomething to bring their Saviour to this paſs, that he may feel nothing more then do rotten and ſenſeleſs carcaſſes. Secondly, tho' he ſuffers no pain, he ſuffers ſuch shameful abuſes, as are much worſe then any pain. No man, that hath any principle, either of good nature, or common ſenſe, could be glad to ſee his Fathers body torn among dogs, or his

o Thom. 4. Sent. Diſt. 11. Biel in Can. Lection 35. p Fabricul. Tempor. ſupr. q Regiſt Rothom. Inform. Magdal. Rom. bones

bones digged out of his grave, and thence thrown upon a dunghil, altho' neither body nor bones be in a condition to feel it: And can men full of pretentions to piety and zeal, without any manner of horror, expose their Saviour to worse abuses; and do this by the very Mass, that with shew of duty and devotion handles him thus? and thereupon pray God the Father to be gracious unto them; and strongly perswade him to it, by shewing to him his own Son, whom they do serve in this manner?

These men do what is in their power, to disguise these absurdities, by pleading the example of God Himself, who is really present every where, without any disparagement to his Essence; as if the true flesh, that Christ had out of the Loins of *Abraham*, and which he keeps still in Heaven, were of the same condition, with that eternal Spirit, whom no corporeal thing can affect: and, as if there were no difference between that *glorious immensity*, wherewith God holds and governs all, and this sad imprisonment, which doth keep in, as they suppose, the whole nature of a compleat man, within the small compass of a thin wafer. Whereseoever Gods immense Presence is, there is his infinite Power;

r Bellarm. de Euchar. l. 3. c. 10. Par. Ac primum apud.

there is his Throne; and there, even i
Hell, the very devils obey and tremb
And whereſoever the Maſs Prieſt sh
up Chriſt, there he lies left as it were
the ſhadow of death, with deſtitut
and impotence to attend him: there
leaſt mouſe that can but bite a crum
Bread, is ſtrong enough to maſter hi
much more can thoſe damned ſpir
who were conquered by his Croſs, t
ſhameful revenges of him when they
him on his Altar. And it is an eaſy th
to get him there, ſince all ſorts of Pri
both good and bad can conſecrate; a
ſince their Conſecration, when t
make it either [f] for *ſport*, or *witchcraft*
as powerful to ſhut in Chriſt, as if
were wholly intended for the ſalvati
of mens ſouls.

It is to as little purpoſe to ſay [g] th
when Chriſt was wounded on the Cr
ſome drops of his Blood fell to t
ground, and there perhaps were ſuck
ſome worms. For 1. ſome drops of Blo
are not Chriſt: And 2. if he ſuffered
on the Croſs both death and curſe, a
therewith ſome ſhedding of Blood, d
ring the days of his Flesh upon the ea
there is no reaſon now, that he sho
ſuffer any ſuch either punishment,

[f] Thom. 3. p. q. 74. Par. Ad ſecundum. Franciſc. Su
Ibid. [g] Card. Perronius de Euchar. l. 3. c. 20.

diſh

honor, after all his ſufferings are o-
r, and this ſame Nature that ſuffered
is highly exalted above the Heavens.
d *Bellarmin* wrongs much himſelf,
d betrays as much his weak cauſe,
en he is driven to defend it with this
pertinent, and, I may ſay, blaſphe-
us inquiry. *Since there are ſome,* ſays he,
at cannot endure, that Chriſt in any wiſe,
ld either be ſhut up in a Pix, or devoured
a beaſt: I would fain know of them, whe-
r they do not believe that he was once be-
incloſed within the narrow and dark
paſs of a womans womb, and after tied
h ſwadling clothes. For we believe,
t Chriſt once was in the womb of the
y Virgin; firſt, becauſe the Scripture
s ſo, and cannot be underſtood other-
ſe. Secondly, becauſe it was altogether
edful it ſhould be ſo: both for the
th of God, that had promiſed and
etold it: and for the Redemtion of
nkind, that could not be ſaved with-
a man *made of a woman, and made un-*
the Law, to redeem them that were un-
the Law, Gal. 4. 4. And we cannot
lieve, that after he is exalted up into
aven, he can be eaten by earthly
ſts; 1. becauſe Scripture ſays it no
ere: ſecondly, becauſe to be lodged
n beaſts bellies, were as impertinent

Bellarm. de Euch. l. 3. c. 10. Par. Denique quia nonnulli.

to our Salvation, as it is inconſiſtent with his Glory. *The Earth*, ſaith *Anaſtaſius* x the Sinait, (much leſs the belly and guts of Beaſts) *was not a fit place for his Body, after he had laid down the groſs infirmity of the Fleſh.* Beſides, when the Truth and Juſtice, and Mercy, and Wiſdom of God did require abſolutely, that the Saviour ſhould be made like unto us in all things, ſin excepted, for fear any tincture of Corruption ſhould come near him, the holy Ghoſt took care before hand to ſanctifie that Flesh and Blood, and Womb, out of which he was to be born. And ſince he was to die, and to be buried for our ſins; Providence deſigned him a Sepulcher which no dead body had infected: So both the womb of the Virgin *Mary*, and that other womb of the Earth were made clean and fit to receive the Holy one of *Iſrael*. I hope Maſs Prieſts will not ſay ſo much, either of the belly and guts of beaſts, which, as *Bellarmin* ſuppoſes here, can ſwallow that, which they call Chriſt: or of the ſtomacs of ſinners, who, as their y Rules for Penance preſuppoſe alſo, may be gorg'd with drink when they eat him. I am ſure that Chriſt is here twice moſt horribly blaſphemed firſt, by their comparing that Sanctu-

x Anaſt Sinait. de Reſurrect. Chriſt. y Gratian. Conſect. Dist. 2. Si quis per voracitatem.

and sacred Womb, where he was pleased to be conceived, with the dirty guts of vermin: Secondly, by comparing those precious sufferings of his, which wrought out our Salvation, and which in order thereunto, were laid on him by God his Father, with Roman impertinencies, that are of their proper making; and that in their own estimation [z], are scarce able to remit venial sins.

Lastly, they think well to shift off all ugly consequences, by saying, that [a] what seems to be unseemly for Christ to suffer at Mass, he suffers it not in his *own natural species* or form, but in the *forms* of Bread and Wine only. They call *species* or *forms Sacramental*, all qualities, figures, colors, &c. which were in the Bread and Wine. But this shifting is a meer cheat, or rather an open untruth. For Christ can be no where under the Sacramental species, without being there also within his natural ones: since *Transubstantiation* [b] strips them not off; and if it did, *Concomitancy* would restore them. Christ then, I say, cannot be brought down under their hands, in that manner which they fancy, without being and suffering *in propria specie* also, that is, in most of his natural forms. He suffers for example, in his

[z] Soto d. 11. q. 2. a. 5. Lindan. l. 4. Panopl. c. 51. Suarez. 3. p. Disp. 79. Sect. 5. a Bell. de Euch. l. 3. c. 10. Becan de Euch. c. 19. q. 2.

own

own *ſtature*, *ſhape*, and *bigneſs*, which from a proportion becoming a proper Body, muſt ſhrink ſometimes to the compaſs of the ſmalleſt drop of Wine. And altho this reduction be nothing in wide large ſheets, which a Dutch Woman can fold into ſmall bundles, or in many yards of pack-thread, that may be winded into a bottom; yet it is very conſiderable, or rather extreamly ugly and inſuitable in a man, when theſe dimenſions, which are given him of God, to extend his Body to a decent and natural proportion, both are contracted, and contract him, to ſuch an unnatural hideous ſmalneſs, that, as it muſt needs happen at Maſs, eyes and heels, breaſt and back, head and feet are together. He ſuffers in his external ſenſes, which by this prodigious poſture are made uſeleſs. He ſuffers in *all his internal faculties*, which there are ſtopt: in his *underſtanding* and *memory*, which then fail him, in his *ſtrength* and *ſinews* and *bones*, which then prove as fluid and weak as water. For otherwiſe, how could they be drunk.

As to the *conſecrated ſpecies* of Bread and Wine, in which they tell us that Chriſt ſuffers (as if he did not ſuffer in his own) they are ſo far from sheltering him againſt this unworthy uſage, that contrary wiſe, they doe expoſe him to much

worſe

worſe. It is by their attractive vertue that (as they ſay) Chriſt muſt follow their motion, when they are toſſed or blown up and down: unleſs the *rapidus ventus*, that is the Wind that toſſes them, be a whirlwind, that wheels them about; or in a circular agitation [c] theſe Maſters allow him to ſtand ſtill. But upon any other occaſion, as he, who holds the *Belt*, if he be ſtrong enough, holds the Souldier; what kind of creature ſoever can lay hold of a conſecrated Wafer, pulls the body that it contains; pulls it, I ſay, more infallibly: for the ſtrongeſt Belt may break, as the Mantle of *Samuel* did tear, *Sam.* 15.27. and then both Souldier and Prophet have ſome poſſibility to eſcape: but in this caſe, if the Wafer breaks to twenty pieces; whoſoever gets the leaſt fragment, [d] hath as much as if he had all. For here an uſual, and withal a moſt ſtrange Miracle, multiplies ſtill that one body, into as many the ſame Bodies, as there are crums in the whole Wafer. So man, or beaſt that have a mind to abuſe Chriſt, can never miſs. And therefore theſe very accidents, or conſecrated ſpecies, which here they plead to be ſhelters that ſhould fence Chriſt all about, are the unhappy means that expoſe him to

[c] Greg. Valent. De modo quo Chriſt. Diſp. 6. q. 4. [d] Suar. Diſp. 51. ſect. 1. Par. Tertio modo contingit. Thom. p. q. 76. a. 3.

thouſand

thouſand foul indignities: for if there were no ſuch conſecrated ſpecies to ſtick ſo faſt [e] to him, and to drag him along with them, I do not know what evil Spirits may do; but I am ſure neither Rats nor Mice could reach him.

I have met with ſome Proteſtants, who thought it uncharitable to believe of Papiſts, that they believe any ſuch horrible doctrines: or that they make of Maſs any thing more then the repreſentation of Chriſts death. Doubtleſs a great many who go to Maſs, think of no more: and I confeſs, it is moſt ſtrange that theſe two Monſters ſhould really ſink into any rational mans brain. 1. That Chriſt muſt be ſacrificed at the Altar, to repreſent that he was ſacrificed upon the Croſs: as if Pictures could not repreſent men, unleſs the men themſelves be ſtanding within or behind their own Pictures. 2. That Chriſt, who is ſuppoſed to be ſo well hidden under a condition, where neither Men nor Angels [f] ſee him, can repreſent both himſelf and his ſufferings, without being ſeen. We take alwaies things that are ſeen, to repreſent them that are not ſo: But here contrarywiſe, things we ſee not, muſt repreſent them that were ſeen. Surely nothing leſs

[e] Suarez. Diſp. 53. 1. Par. Dico ultimo. [f] Thom. 3. p. q. 76. a. 7. Bonavent. 4. Sent. d. 10. q. ult.

then

then a dereliction and judgment from Almighty God, can give over under-ſtanding Men, to ſuch ſenſleſs deluſions. But notwithſtanding 'tis moſt certain, groſs incongruities are ſo far from being impos'd, and falſly father'd on Papiſts, that the moſt ſolemn, and the moſt Catholick worship the Roman Church charges her children with, even all thoſe who have no mind to be charged with Hereſie, is this (and if I deceive them or my ſelf, their anſwer will undeceive us all) namely, to go every morning to *Maſs*, and there apply their hearty devotions to that Service, wherein a Prieſt pretends.

1. To offer our Saviour to God his Father, on an Altar as really as he offered himſelf upon the Croſs.

2. Not to offer him up onely, as a Father may offer his Son, and a Maſter may really and juſtly too offer his Servant: but to ſacrifice him alſo, as a Prieſt doth, when he ſacrifices his Victime.

3. Becauſe this *ſacrificing* requires a *real change*, and even, as ſome confeſs it, a *real deſtruction*; the Prieſt with his five words, and at the leaſt ten Miracles, muſt bring down the bleſſed Saviour under the deſpicable quantity of the Wafers and Wine conſecrated, where He is ſhut up, for as long time as theſe conſecrated [g] Acci-

[g] Thom. 3. p. q. 76. a. 6. Durand d. 9 q. 3. Suarez. Diſp 46. ſect. 8. Par. Dicendum tertio,

dents

dents do laſt, in ſuch a ſenſleſs and ſtupid manner, that he hath no more uſe of life and ſtrength to help himſelf, if any villain will catch him, then that very white ſhape of Bread hath under which he lyes hidden.

4. To compleat this Sacrifice, the Prieſt muſt either eat him, or rather ſwallow him down, for fear if he did chew the Wafer, that chewing might leave ſome ſmall crums, and conſequently the whole Saviour, either in the gums, or in ſome hollow tooth of the Prieſt.

5. This done, both Prieſt and People muſt move God to bleſs them, in conſideration of this Sacrifice, whereby he ſees they have ſo well ordered his Son. If the Prieſt had the power really to order him thus, there is no man that ſees him doing it, but ſhould make it his utmoſt endeavour, to have him hold his hand: nor, no true Chriſtian Heart, but would have all his venial ſins forgiven him by ſome other way, as whipping, confeſſing, and lying in Purgatory for a while, rather then by ſuch ſhamefull and contumelious handling of Chriſt. As concerning the Prieſt; tho' what he doth be no more in effect then a meare empty Pageantry; yet ſince he intends to throw his Saviours Body and Soul into that horrible condition of death, this deteſtable intention

makes

makes him as really guilty of a flagitious and abominable crime, as is that of a Parricide, who intended to kill his Father, but miſſed his blow, and ſmote a Poſt.

6. Both Prieſt and People adore what they have thus ſacrificed.

In this whole buſineſs you may obſerve chiefly theſe two general things. The Attempt, and the Object attempted upon. The Attempt doth conſiſt in three ſavage Acts. The firſt, to remember and repreſent the death of the Lord, by plunging the Lord himſelf into an inviſible and real condition of death. The ſecond, to adore what one eats, and to ſacrifice what one adores; the whole World affording no example of any one worſhipper, that ever bowed to his Victime, except the Roman Prieſts at Maſs, and the Jews at the Paſſion; where theſe worſhipped Chriſt in raillery, and after that crucified him. The third, a barbarous thinking of well ſerving and pleaſing God, by thus abuſing his dear Son.

2. As to the Object of this Attempt, if it is the true Son of God, whom Rom. Prieſts thus offer, and devour, Maſs is an impious *Cruelty*. And if it be not the truth, but a falſe and imaginary Chriſt, whom they adore thus ſolemnly, Maſs is impious *Idolatry*.

CHAP.

CHAP. VIII.

That no Pagan God ever had either ſo many or ſo notorious Characters of a downright Idol, as what is adored at Maſs.

IDOL is a Relative, that here may look towards three things. 1. To the thing which it repreſents, in which ſenſe the 72. Interpreters ſometimes take *Idol*, for *Image*, and *Carved thing* promiſcuouſly. To that religious Service that men will beſtow upon it. Thus, that which is an *Image* in an Houſe, where it hangs but for an ornament, becomes an *Idol* in Church, if it be removed thither to be worſhipped. 3. To that foolish opinion which ſets men upon this worſhipping which is as vain as vanity it ſelf; in which reſpect the Hebrews uſe to call *Idols* and falſe Gods אֱלִילִים that is Things worth nothing. Whereto the Prophet *Jeremy* alludes, c. 2. 9. *They walk after that which profits nothing*, or rather things that are not at all, or a meer No-thing. Which ſenſe S. Paul alſo ſeems to allude to, when he ſays, *that the Idol is nothing*, 1 Cor. 8. 4. That is, Idols may be ſomewhat, as to the *material part*; for ſo they are ſometimes brave works of Mens hands, ſtatutes of Gold, &c. Sometimes excellent works of God Himſelf, as Sun and

d Moon, Angels, and Saints: But as to eir other *formal being* of any excellen- which might require Divine worship, ey are nothing at all of that, which nd worshippers are pleaſed to con- ive of them. For example.

Good Authors [a] ſay of *Serapis*, the eateſt Idol of *Egypt*, that when Bishop *eophilus* Patriark of Alexandria, was a- ut to beat it down, the People thought at the leaſt ſtroke offered upon that nage, would provoke the God whoſe it as, to ſend forthwith plagues among em; and that if it were quite beaten wn, the Land would shake under that ll. Notwithſtanding all this, *Theophilus* nt for tools, and Men fit for his work. hen the People ſaw the Black-ſmithes ith their hammers, they preſently cried t, they were undone. But when *Serapis* s head was cut off, and his Body thrown wn from that advantageous ſtation, at helped ſomewhat the huge Satue to ep its worshippers in awe; in ſtead of lagues, and Thunderbolts, they ſaw no- ing but a ſwarm of Mice, which the ow had frighted away out of the Body this God, beſides many ſecret convey- nces behind in the wall, by which rieſts did uſually get up, to move and animate this Idol, as occaſion did re-

[a] Theodoret. Hiſt. Eccleſiaſt. l. 5. c. 22.

quire.

quire. Conſider therefore this vain mage in all its Materials: it was ſom thing indeed, to wit, an admirable pie of work, but as to that Divine pow that Pagans did conceive of it, it w *nothing*.

To come nearer our buſineſs, take t *Virgin Mary* for what she is; she is t moſt bleſſed, the moſt holy, and the mo happy of Women: and God forbid w should ever either think, or ſpeak othe wiſe of that glorious choſen Veſſel. B if you make her a Goddeſs, or a Que [b] and Miſtreſs of the whole Worl who, as Mother [c] may command Chri and raiſe [d] her Seat above or near t Throne of God the Father: and our this Elevation reſcue ſometimes fro the hands of Juſtice deſperate men, af they [e] have denyed *Baptiſme*, *Trinity*, a all ſacred things, except her ſelf: and a pear to S. *Dominick* with a Troop [f] above an hundred armed Angels, ſtrengthen him againſt 1500 Devils, wh tormented an Heretick for laughing her Roſary: and come down to Purg tory [g] punctually every Saturday. Or the other ſide, if you make her com down out of this glorious Majeſty eith

[b] Miſſal. Pariſ. pag. 205. & p. 165. [c] Miſſal. Par. Miſſ. B. M. p. 18. [d] Argent. de 7. Excellent. Edit. 1614. [e] Cœli. Privil. 2. [f] Specul. Exemp. titul. Roſar. Exemp. [g] Bulla Sabbath. John 22. confirmed by Pope Alexand. 5.

o cure[b] the ſcabs of a young Monk; or
o viſit a [1] ſick Miller in *Germany*; or
alk about that ſame Country to make
er Image[k] ſing at Maſs; thus, I ſay, you
all render the bleſſed Virgin a meer
egend, and if you worſhip and pray to
er upon ſuch accounts, you ſhall make
er alſo a true *Idol*.

This is the caſe of *Maſs worſhip*. What Prieſt holds, breaks, conſecrates, elevates, and adores, is certainly ſomething; o wit, a white thin Wafer of the bigneſs f a Roman penny, dryed between two ot Irons, by a baker. But if you think at whilſt the Prieſt mutters five words, reſently parts out of his mouth, or from eaven, a miraculous power, that will eſtroy the whole ſubſtance of this ſaid afer, and that under its remaining hite and round figures, creeps that very ody of Chriſt, which by his Aſcenſion th bin carryed up to Heaven: and farer, that being once got in this new dging made of figures and other halw Accidents, wraps it about ſo ſtrait, at it pulls the new Gueſt, whitherſoer the Prieſt or the Rat, or other verin will carry it; and thus gives him oſe attendance, as long as it is able to ſt: all theſe and other like fancies

[b] Specul. Exemp. Titul. B. M. Exemp. 18. [1] Ibid. Exemp.
[k] Cæſarius. l. 7. c. 21.

come

Maſs worship) when they charged Pa-
gans with flat madneſs, for lodging the
Gods in Images, and for dreaming
Conſecrations, which might turn
fate of vile materials into Gods, or
theſe venerable Gods in vile Veſſe
not perceiving in the mean while,
if Chriſtians did then what Roman C
tholicks do now; both ancient Chri
ans and new Catholicks fall viſibly
worſe follies? For the blindneſs Pag
never dreamed in the conſecration
their Idols, to turn effectually the ſu
ſtance of braſs, ſtone, or timber, into
very nature of their Gods: as theſe, w
think and talk always of *converting*
whole ſubſtance of Wafers into the *wh*
Body of Chriſt. *Pagans* could change
their Idol worship, the glory of the
corruptible God into Images *Rom.* 1.
made of vile materials: but they did
intend, by any help of miracles,
change this vile material into any G
This extraordinary attempt was ne
own'd, as I can remember, during
times of Pagan *Rome*. And Pagans
acknowledg their wood and ſtones, e
after they had conſecrated them in
their Gods, to be no more [p] then *Se*
and *Domicils* made of wood and ſto

[p] Arnob. l. 6. Porphyr. apud Euſeb. de Præp. Evang
6. edit. Steph. Celſus apud Orig. l. 7. pag. 37. Athanas. O
on. cont. Gent. pag. 17. ed. Comelin.

whe

where their *Gods* did love to appear: and where their assisting power, which they did call *Numen*, was wont to work.

This being so, all both reproaches and ironies, which Holy Prophets throw on Idols, fall twenty times more heavy upon what is adored at Mass. For example, if with *Jacob*, you laugh at *Laban*, *Gen.* 31. 30. for serving Gods, that a man or woman can steal away; or at the *Egyptians* with *Isaiah*, 2. 20. for worshipping that at one time, which they must cast to Moles at another: or at the *Babylonians*, *Isaiah*, 46. 7. for carrying on their shoulders their Gods, who otherwise could not help themselves: or at *Bel* and *Nebos* Priests, *Isaiah* 46. 1. 2. because their Gods fall to the ground, and are carryed away captive; these Idolaters will tell you, that all such reproches, are gross mistakes: that they are not so mad, as to think that brass or timber can make a God: and that when these materials fall to the ground, or are stoln, or carryed away by Souldiers, their Gods are neither shut in, nor tyed up to their own Images. This indeed was not sufficient to exempt *Laban*, *Egypt*, and *Babylon* from the burden and lash of the holy Prophets. For when these Pagans worshipped either their *Bel*, or their *Serapis*: was then just with them, as it is now

with downright Catholick Pilgrim
the Lady of *Lauretta*; the Gods and
wooden Images in their popular De
tions moſt commonly went toget
But however, it is far more then Ro
Catholicks will or can ſay for what t
do. 1. What Roman Catholicks ado
is expoſed to all the inſufferable abu
that any dumb Idol can receive. It fa
oftner then ever *Nebo* did to the grou
witneſs the injunction [q] of *ſcraping*
ground where it falls. It is ſometim
ſtoln away, as the poor Gods of *La*
were, witneſs Pope *Innocent's* [r] Decr
that it be ſo well kept, *that no raſh h*
may approach it. Witneſs alſo the
complaint that [s] a Bishop made
Charles the fifth, that his Church wa
ſlenderly built, that the very Body of
Lord was not ſafe from thieves
witches. It is ſometimes carryed a
captive, as were the heathenish Go
whom Pagan *Rome* had conquered; w
neſs St. *Lewis* [t] the IX. who being b
ten, and in great diſtreſs, ſurrendre
for a pawn, into the hands of the Sul
who carryed it away to *Egypt.*

2. It is expoſed both to a greater nu
ber, and a worſe kind of contumeli
uſages, then have ever bin heard o

q Miſſal. Rom. de Defect. in Miniſt. Can. 15. r Inno
Decretal. l. 3. Titul. 44. cap. 1, ſ Alex. Gerardin.
ſub fin. t Joyius.

co

Idols. 1. Never Idols were eaten up, or swallowed down by their own worshippers, except theſe two, the *golden Calf*, and the *Maſs God*. But here is the great difference between theſe two ſorts of worshippers; They who worshipped the *Calf*, took it but for a repreſentative of God: and when they had it down their throats, they were preſently convinced that this God was but an Idol. This was a convincing evidence, which *Moſes* had learned of *Noah*; as *Noah* had learned it of God: when, as holy Fathers take it, God by diſtinguishing *clean* and *unclean*, in order either to prevent, or to convince Idolatry, gave mankind ground for this Rule; *that neither the things which are unclean, nor the things that are eaten, as being clean, muſt be adored, or thought to be Gods.* This Rule stood in the Church of God, till Tranſubſtantiation put it down: for Maſs cannot abide ſuch Doctrine. Here *Noah*, *Moſes* and *God* Himſelf are confuted. And when they thought to have ſufficiently kept off Paganiſm, by reckoning their Gods among meats, that do fall down to mens bellies, as *Iſaiah* did afterwards by reckoning them among ſuch things as ſhould be caſt to *Bats* and *Moles*, 46. 7. Roman Prieſts take up the

[a] S. Theodoret, in Genes. interrog. 55.

quarrel, and maintain by what doth happen often at Maſs, that Gods may be Gods ſtill, tho' they ſhould fall into worſe places. If heathenish Gods fall but to the ground, tho' it be but ſeldom and by miſchance, holy Prophets will laugh at them: and when the Maſs God falls into worſe filth, which is often, and of due courſe, whenſoever it is vomited up, good Catholicks will [x] adore it. So certain and evident it is, that thoſe holy Prophets, and theſe good Catholicks are not led by the ſame Spirit.

Secondly, leſt you ſhould reply, that the Mouthes, and throats, and ſtomacks of conſecrated Prieſts have Priviledges for ſome ſay, that Prieſts do compleatly eſſentially the Sacrifice, when they eat it, which without queſtion, lay-men do not; it is now generally agreed among them, that the moſt lewd and beaſtly lay-men, do both ſwallow down, and afterwards caſt up ſometimes this ſelf ſame adorable object. *Bonaventure* indeed, and ſome few more, once had the ſimplicity to ſtartle at this. But Pope [z] *Gregory* the XI. and the whole School have long ſince undeceived all Roman Catholicks of that error: So that now it is publickly taught, that, if not a man

x Miſſal. Rom. de Defect. c. 10. n. 14. Si Sacerd. Suar. de Euchar. Diſp. 46. ſect. 3. Par. Sequitur tertio. y Bellar. de Miſſ. l. 3. c. 27. z Direct. inquiſit. p. 2. q. 10.

one's

nely, but even the vileſt vermin, can
ibble at conſecrated Bread, she goes
way with this Maſs God, and keepes
im, whether in her mouth, or ſtomack,
guts, for as long as she can keep that
umb. Therefore are theſe two rules
preſcribed. 1. That the Prieſt *lick*, or
ke up moſt reverently, if he can, what
th bin thus miſcarried. 2. And that
hen either flies, or ſpiders chance to
ll into the Chalice, becauſe theſe little
eaſts cannot drink ſo little, but they
rink him whole, and have him in their
ttle guts; the Prieſt muſt by all means
allow down theſe flies, and ſpiders, if
e can do it, without the endangering
his life. Once was the time, that
hole *Egypt* was made ashamed of the
atelieſt God they had, as ſoon as they
w mice creeping out of the belly of
eir God: what would they therefore
ave done, if they had ſeen their God
eeping down, as the Maſs God doth,
to the belly of theſe mice?

Thirdly, what *Rome* adores, fares ſome-
mes worſe; and this muſt happen when
e Prieſts ſtomack cannot digeſt what
receives: its natural ferment being de-
aved or overthrown; for in that caſe
hatever is eaten, muſt be caſt off crude

a Gabr. Vaſquez. Diſp. 195. c. 5. b Miſſal. Rom. De Defect
o. n. 5 & 14.

and unaltered; and so discharg'd by the usual evacuation of nature. *Where is the wise man,* [c] says Cardinal Contarenus, *who can doubt it? since the vertue of Consecration holds out as long as the thing which is consecrated; that is, the accidents of Bread and Wine.* And therefore some here put in a *caveat* [d] against *lienteries* and such like indispositions; that no man, being troubled with such weaknesses, presume to eat the Sacrament, for fear of throwing, what he adores, whether I am sure no Pagan worshipper would throw his God.

Pious and learned [e] *Origen* demonstrates against *Celsus*, the *uncleanness* of that Spirit, which inspired Pagan Prophets, by the unclean parts he entred: and upon the same ground one may guess at the holiness attributed to the God of Bread, by the same parts that he goes out of. I cannot write to this purpose, what a civil man could not read, nor a pious one scarce think of: and therefore I forbear to dilate on it. Learned men know what Rabbins say about the worshipping of *Baal peor*. This new Idol is twice as bad: and certainly neither ancient, nor modern Expositors thought hitherto, that Hol-

[c] Contar. Catech. Christ. Inter. 14. Sot. 4 Sent. d. 12. q. 1. a. 1.
[d] Palud. in 4. d. 9. q. 1. a. 2. [e] Origen. contr. Celf. l. 7. sub init.

Scrip-

Scripture should call a heathenish Die-
, *Boſheth*, and *Gillulim*, that is God of
me and *dung*, upon ſuch a literal and
roper account.

Laſtly, as here are heavier charges laid
on this, then ever were upon any Pa-
n Idol; ſo hath a Roman Prieſt much
ſs to ſay, to ſhift them off, then a Pa-
n. He cannot deny (as a Pagan can)
t that this very thing, which is ſo in-
mouſly abuſed by all creatures, and of
l ſorts, is the direct[f] object of his beſt
loration, and the very God (not his Sa-
ament or Image only) whom he wor-
ips, and looks full in the face, when he
lls on his knees at the elevation of the
oſt. Neither can a Roman Prieſt deny,
can a Pagan in ſome degree, but that
e Roman Conſecration is both more
eſtructive, and more *Binding*, then the
gan hitherto is known to have been.
ay more *Deſtructive*, both to *the conſe-
ated wafer*; for it deſtroys its whole
bſtance: and to the very Body and
oul, which it drives into the room of
at evacuated ſubſtance; ſince it de-
ives them of the actual uſe of all their
nſes and faculties. The Body hath eyes,
d cannot ſee: it hath hands, and han-
es not, *&c.* and ſo forth all along the
rfect deſcription made twice, *Pſal.* 115.

[f] Miſſal. Rom. Can. pag. 303. 304. 310.

and 135. of an Idol. Whereas Pagans first never destroyed their gold and silver, when they consecrated them into Images: and secondly, when they called their Gods into them, and got them in, they never pretended to enchant them in any manner, that should make those Spirits more senseless and liveless when they were in, then when they were out.

I say also, the Roman Church must acknowledge their Consecration to be more terrible, than the Pagan inchantment, not only in *destroying*, but also in *Binding*; for tho' consecrated Images were called sometimes, *Bodies*, which these *Spirits* did animate, because sometimes they made them speak: yet were they properly but *Seats*, and *Houses* which they were pleased to haunt. So that when Pagan or Christian Conquerors did carry away these Images out of their towns; it was no more then if his Holiness would remove old St. *Patrick* out of *Ireland*, or our *Lady* from *Lauretta*. These heathenish Spirits were not all carryed in fetters, like true captives; they had the liberty to follow the Triumphing chariots at a distance; and hover far or near about their captive Images, as Sea plovers about their brood. Nay more, they had liberty to fly far and wide over the whole face of the World;

orld; it was enough, if now and then, ey would viſit their old Abodes. hereas at Maſs, the Popish Diety is engled as a bird within her own Neſt, d ſo pittifully immur'd, and ſeal'd up hin theſe conſecrated figures, that oſoever can catch the wafers, catches rewith what they contain, God, and riſt, and Saviour together. And where old *Romans* did bring into their *Panon*, (that was a Temple for all Gods), ong their other Conqueſts the Idols moſt Nations; Now by a contrary volution of affairs, a *Turk*, a *Jew*, a *itch*, a *Rat*, a *Bird*, in a word any thing t can but bite, may carry away this *man God.*

Unto all this, what the *Roman Clergy* can incipally ſay for themſelves, is that the eſſed Saviour, whom they ſay, they a- re at Maſs, falls into this deaddish con- tion, that expoſes him to theſe abuſes, *atenus eſt in Sacramento*, only as it is ei- er offered to God by the Sacrifice, or ven to Communicants by the Sacra- ent of Maſs: but that nevertheleſs he ont nues to be at the right hand of his ther, both in the poſſeſſion of a moſt orious life and ſtrength, and above all inds of Injuries. For anſwer; I do not ere diſpute, whether the ſame Body hich is above at the right hand of God,

can

can at the ſame moment of time, be he
beneath upon an Altar: nor whether t
ſame Body, which here at *Durham* is li
ed up, to be adored by one Prieſt, may
London at the ſame time be thrown in
the fire by another to ſtop the flame,
delivered in the *Holy Land* into t
hands of a *Sultan*, for the ſecuriry of h
money: nor whether twenty *conſecrat*
wafers, whereof one is danced about
mong Witches, another at the ſam
time is devoutly carried to a dying ma
another hath ſome other fate, *&c.* can
twenty ſeveral places contain one an
the ſame Body; as if you would fanc
that twenty or fourty ſhells can contai
all ſeverally, one & the ſame little oyſte
I anſwer in one word to what is ſaid
that the glorious Saviour, who ſits at th
right hand of his Father, and there ſee
and governs all things both in Heaven
and Earth, is Chriſt, the great and *Ete*
nal God: And if you ſuppoſe him to be
with his Body and Soul in the Sacra
ment, and as being there, not to be able
either to help himſelf or others; cer
tainly as being there, and as being ſuch
you make him a perfect *Idol*. For of
theſe two manners of being, to wit
the *Sacramental* in a water, and the
Natural in Heaven, which they do
preſuppoſe to be, ſo equally both rea

and

and[g] independent the one from the other, that Chriſt is pretended to be both as really and as abſolutely in the wafer, as in Heaven; his natural and glorious preſence in Heaven, doth not impede his deſolate preſence in the wafer. Here he lies ſtill as deſtitute of all actual uſe of life and ſtrength, under the hands of a Roman, as if he was not there with his Father. *Chriſt* reigning among and above all Angels, doth not reſcue the poor *Captive*, whom a Turkiſh *Sultan* carries away: nor the poor wretch, whom[i] a fly can as eaſily ſwallow, as it can drink: nor the pittifuller creature,[k] that did hang about the beard of rude untrimmed laymen, before ſtrict order had bin given, that they ſhould take the Sacrament but in one kind. *Concomitancy*, or *Identity* of one Body in thouſand places, and ſuch other pretty *Toyes*, that Maſs Prieſts muſt call to their help, do no more reſcue Chriſt from being in the guts of twenty butter-flies, for all his being among Angels, then this being of his among Angels, is, as they ſay, hindred by his being in the guts of butter-flies. If theſe and other like paſſages are as real as they are pretended to be; Roman Prieſts, who would offer to bring the bleſſed Saviour

g Becan. de ſacram. c. 17. q. 13. n. 7. h Jovius ſup. i Miſſal. Rom. De Defect. Par. Si Muſca. k Joh. Gerſon. de Com. ſub. utraq. pag. 102, Periculum in longis Barbis Laicorum.

to

to ſuch ſtreights, are as bad as *Typhon* himſelf, and all his brothers, the *Giants*, who forced all the Gods of thoſe times to hide themſelves in *Crocodiles*: and their Conſecrations at Maſs may go beyond the cruelty of all inchantments known any where.

But if nothing of all this be true, if the whole theory of the Roman Maſs be nothing more then a long dream of groundleſs impoſſibilities, there neither is, nor ever was, *Pagan* Idolatry like the *Roman*, as even Jeſuits ſometimes [l] confeſs. And thoſe heathen, who worshipped ſenſleſs ſtocks, and ſtones, can ſay a great deal more for themſelves, then they who worship a conſecrated wafer. For they who worship't *wood* and *ſtone*, as once moſt part of the world did, or *Rams* and *Hawks*, and *Snakes*, as the Inhabitants of *Egypt* did, they were hereto perſwaded in conſideration of ſomewhat elſe greater then any thing that could be contained in them Among the Idolaters of all Ages, except onely the *Manichees*, whom St. *Auguſtin* [m] makes worſe then Pagans, becauſe theſe worshipped alwaies ſomething, that was, tho 'twas not God; and thoſe adored meer Fictions (namely Chriſts hanging on tops of

l Coſter. Enchirid. de Euchar. c. 8. Par. Decima, pag. 301. Edit. Colon. Agripp. 1587. m Auguſtin. contra Fauſt. l. 20. c. 4.

trees)

trees) which neither were Gods, nor any thing elſe: Except theſe *Manichees*, I ſay, the whole Vatican in all its ancient Papers cannot find one Pagan example, that ever adored, as the true direct object of Devotion, ſuch a ſmall ſenſleſs ungodlike ſubſtance, as is contained in a wafer.

Againſt this, the laſt refuge of Roman Catholicks is to defend themſelves, by pleading *good Intention*, and to ſay they directly worship what is contained in this wafer, becauſe they take it for their Saviour. So might they plead, who worshipped the *Sun*, and *Moon*, (common Idols of ancient times,) for they would not have lookt up twice towards them, as upon objects of ſupream worship, if they had not thought them to be true Gods. And in this caſe, the *Pagan* hath this advantage for his excuſe; that he can ſee in the *ſplendor*, *motion*, and *influences* of theſe great and noble bodies, more probabilities to betoken a God, and ſo both to deceive, and defend himſelf, then the *Roman* can ever perceive in a *wafer*. In other caſes, I ingenuouſly confeſs, the *Pagan* may have the worſe; becauſe in thinking to ſerve a God, they commonly ſerved a *Devil*: whereas the Roman ſerves but a *wafer*. But in this, they are both alike, that both worship a meer *creature* inſtead of the bleſſed *Creator*:

tor: and that neither *ignorance*, nor good *intention* can excuſe their *Idolatry*. Otherwiſe, if that ignorance, which commonly miſguides *Intentions*, and cauſes all *Idolatry*, could excuſe it alſo in any conſiderable meaſure, there would be found no damnable Idolater in the whole world, if he hath a Religion, and hath not made himſelf guilty before of the ſin againſt the Holy Ghoſt: a rare ſin in the world, whereas Idolatry is common. For it is hard to find any one *Pagan*, who will confeſs, that ever he adored his baſe *Idols*, without his good intention, of adoring what he thought a *God*.

The truth is, there may happen miſtakes, which good intentions will in ſome meaſure expiate: as either when error cannot be avoided, what *applycation* or *care* ſoever a man will uſe to prevent it: or when ſometimes the ſuddenneſs of the things prevents all application and care. Thus far you may pardon that devout woman, *John* 20. 15. who at the firſt encounter took Chriſt for a Gardiner, as alſo that bleſſed Apoſtle, *Rev.* 22. 8. who, being dazled and overcome with glorious apparitions, worſhipped an Angel, thinking he had bin the Saviour. But there are ſome other miſtakes, which might have bin either prevented at the firſt, or corrected and reſtrained

in

in the progreſs, if there had bin no want of honeſt endeavour about the knowing of the truth. Thus a foolish woman may take one in the dark for her Husband, whom, if she had had but the patience to heare him ſpeak, she might forthwith have known to be no other then her Neighbour. And thus millions of men receive into their hearts the firſt Religion which their Countreys afford, which upon better enquiry, if they would have bin at that trouble, they might have found to be no better then *prophaneſs*. All ſuch miſtakes argue a vice within the heart, namely *ſtupidity*, and wilful *unconcernedneſs* about good and bad, which ſometimes is as inexcuſable, as the very *ſin* which they cauſe. Who can excuſe a *Phariſee*, for throwing ſtones (altho' *ignorantly*, and upon that ignorance out of great *Zeal*, Act. 3. 17.) at *Jeſus*, when ſo many Prophets and more Miracles, if they would have examined them, proclaimed openly he was the *Chriſt*? Who can excuſe either an *Egyptian*, if he take a *Leek* for his *God*: or a *Roman*, if he take what he *eats*, and ſometimes * ſpues, for a glorious *Saviour*; when his *Faith*, his *Reaſon*, and all his *Senſes* do bid him to take it for bread? And if he cannot yet diſcern it with all

* Miſſal. Rom. de Defect. &c. c. 10. n. 14. Si Sacerdos evomat.

theſe

theſe helps, the very Birds and Flies, that feed on it, will help him out of his error (as ſay holy Fathers, [n] who uſed to laugh at ſuch heathenish follies) and teach him better, what this God is.

As for the ſincere intention here pretended; it is altogether inconſiſtent with ſuch miſtakes. There is no honeſt intention in that woman, who in the dark ventures her ſelf with every one promiſcuouſly as her *Husband*: nor in that blind worshipper, who rather then to examine truth, will take ſtone, bread, braſs, wood, or any thing elſe for his *Saviour*. It being certain, that an earneſt and true intention in a woman, of dealing faithfully with her husband; or in a

n Minutius in Octav. Quanta de Diis, &c. The very Rats and Bats know better then you, (Pagans) that your Gods have neither ſenſe nor knowledg: for they ſit upon them, and would, if you did not fright them away, neſt in their mouthes. Edit. Oxon. 1631. p. 75. S. Auguſt. in Pſal. 113. Quanto magis, &c. It were better for you (Pagans) to worſhip Snakes, and other Beaſts, that underſtand your Gods better then you do, &c. Theodoret. Pſal. 113. ἐυτελέστεροι τυγχάνουσι &c. Theſe heathenish Gods are not only viler then the Artificers who made them, but alſo then the ſmalleſt vermins, &c. S. Athanaſ. orat. cont. Gent. ἆρα προσκυνοῦντες, &c. They are not aſhamed to adore as Gods ſuch ſtones as they tread under their feet, and ſenſible and rational worshippers will fall down, and pray before things deſtitute of all uſe of ſenſe and reaſon. &c.

worship-

worshipper of applying his heart to none but to the true and living Lord, would permit no room for ſuch miſtakes.

The Roman Church hath at this day two moſt ſpecial objects for her choiceſt Devotions; the Bleſſed *Virgin*, and the *Sacrament*. After that Catholicks have beſtowed on Her all thoſe expreſſions of Faith and Adoration that *David* could beſtow on God, they think to juſtifie themſelves from this viſible Idolatry by their acknowledging that the Bleſſed Virgin is a creature, and not a God: as if a woman ſurpriſed in bed with her neighbor, should cry out, it is not Adultery, becauſe she knows she doth not lye with her husband. And when they beſtow upon a conſecrated wafer, the ſame direct and terminated Adoration, which is due to Chriſt, they hope they will be excuſed from plain Idolatry by good intention and ignorance, becauſe forſooth they would not have worshipped a ſilly *wafer*, if they had known it to be but a *wafer*. So chuſe whether of the two you pleaſe, either knowing or not knowing will juſtifie theſe worshippers: and the Harlot between knowledge and ignorance, like a Rat running to and fro between joint ſtools, shall never be taken in her ſin.

In

In the mean time, whatever they know or know not, this is certain and unanſwerable, that if by their conſecration they reduce the Bleſſed *Saviour* to that pittyful condition of being encloſed in a *wafer*, and thereunder being expoſed to all the dishonours that attend ſuch a pitiful condition, their *Maſs* is a deteſtable *Tragedy*, and themſelves moſt cruel *Actors*. And if their *Conſecration* hath no ſuch real effects, but conſecrated *Bread* is ſtill bread; then what can their worſhipping of this wafer be elſe, then ſuch a compleat *Idolatry*, as the whole World hath not the like? But I return to the Sacrifice.

CHAP. IX.

Concerning Altar and Miracles neceſſary to the Maſs Prieſt in his Sacrifice.

MASS, as it is already ſaid, cannot be ſuch a real Sacrifice, as it is pretended to be, without a *Prieſt*, and an *Altar*.

As for *Altars*, good care hath bin taken, that they ſhould be right and compleat. It is ordered they be made of *ſtone*: otherwiſe, if they were of *wood*, ſuch as the Apoſtle once [b] had theirs; they [c] could not be *anointed*. They muſt be all of one [d] piece, not of two, ſhutting like a Book, or joined one to another. They muſt be *anointed* with what they call *Chriſma*, and washed and ſprinkled with *holy Water*. For this *ſprinkling* is likely [e] to procure remiſſion of venial ſins. They muſt be conſecrated by a Bishop; unleſs it be in remote Countreys, where, by a moſt ſpecial priviledge, Jeſuits may perform that Office. The Prayers at this Conſecration come to no leſs then to bringing down [f] the *Holy Ghoſt* upon theſe ſtones. Upon

a Decret. Evariſt. Tom. 1. Concil. b Suarez. Diſp. 81. Sect. 2. Dicendum. c Gratian. de Conſecrat. Diſt. 1. Altaria. d Sylveſter in Summa verb. Altar. e Thomas 3. p. q. 83. a. 3. Ad tertium. f Vaſquez. Diſp. 233. c. 2.

theſe

theſe Altars muſt there be Wax candles [g] burning night and day; for without theſe it were [h] a mortal ſin to ſay a Maſs: and under them [i] *Bones* of dead *Saints*, or in default thereof, as ſome think [k] the very *Body* of *Chriſt* muſt be buried or depoſited as a *Relick*. I lay aſide many leſſer formalities, as the ſeven *Circuitings*, the five *Croſſes*, &c. which for all that, are conceived to be extreamly neceſſary. For ſays *Suarez*, it were a [l] mortal ſin to celebrate the Sacrifice upon an Altar not conſecrated after this manner: ſince by this Conſecration Altars [m] receive a *Spiritual* vertue, which make them fit for *Gods ſervice*.

All theſe things are eaſy to be had. The greater difficulty might be to find out ſuch extraordinary *Indulgences*, as may both draw much people to Maſs, and capacitate the Altar to raiſe the Sacrifice of Chriſt offered thereon, to ſome conſiderable rate, above its ordinary value.

But the maineſt difficulty of all, is to get ſuch a *Prieſt*, as may be well qualified for the great work which he undertakes. This great work is, to get within

g Pontifical. Rom. de Conſecrat Altaris. h Palud. Durand. &c. D. 13. i Becan. de Moral. Miſſ. q. 7. Par. Secunda. Concluſio. k Durant. Rational. l. 1. c. 7. pag. 15. l Suarez, Diſp. 82 ſect. 5. Par. In tertia. m Thom. 3. p. q. 83. Art. 3. Ad tertium.

his

his reach the Body of Chriſt from Heaven; and in order to this reaching; to work in five words, more Miracles then either *Moſes* or *Eliſha*, or any other Saint, unleſs it be St. *Dominick*, and St. *Francis*, ever did in his whole life.

At his ſaying theſe few Latin words, *Hoc eſt enim corpus meum*, if he will but mind what he ſays (for without this intention, there is nothing done) 1. The ſubſtance of as many *Wafer-cakes* as can be well laid on the Altar, is deſtroyed in a moment. And what you ſee remaining of them, is no more then an empty *figure*, a white colour, and ſuch other hollow *ſhadows*. 2. Theſe Shadows and Figures, after they have loſt their ſubſtance, which was their only ſeat and ſupport, muſt againſt their own nature, ſubſiſt without it, and by themſelves. The whole world affords nothing like. For the *Apples* found about *Sodome*, that St. *Auguſtine*[a] makes mention of, have ſome ashes or ſoot within, which ſupports their cheating colour. And thoſe *Tunns*, which, as ſome ſay, a kind of Thunder will waſt within, and ſpare without, have ſtill a dry hardned ſubſtance, that maintains their outward *Figure*. The very *Phantaſmes*, ſuch as the

[a] Auguſt. de Civ. l. 21. c. 5.

Diſci-

Diſciples, being affrighted once thoug
they ſaw, though deſtitute of *Fleſh*
Bones, yet have ſome kind of *vapour*
condenſt air, that gives ground to th
appearance. But theſe Maſs Accide
have not ſo much as the ordinary Air
hang upon. The *whiteneſs* and *roundn*
and *taſt* and *dryneſs* of theſe conſecra
wafers remain, when the white, rou
inſipid, dry wafers are deſtroyed; juſt
if you can imagine all the Stories
Antiquities of the *Vatican Library*, fl
tering ſtill about the Walls, after all
Books that contain'd them, are con
med by age, or burnt to ashes. Such
continual and prodigious Miracle,
ver heard of before *Tranſubſtantiati*
muſt at every *Maſs* ſave and keep the
white, round, dry *Nothings*.

3. A third *Miracle* muſt fetch do
and then pack up, a proper and w
proportioned *Body*, within every one
thoſe little rooms, which the waf
ſubſtance thus deſtroyed hath left em
ty. A huge *Camel* paſſing through
eye of a fine *needle*; or a *Giant* hidi
himſelf under a nut-shell, would
twenty times leſs wonderfull.

4. A forth *Miracle* muſt make this B
dy lye, ſit, or ſtand, or however be
twenty thouſand ſeveral places at t
ſame time, and teach the *Angel* bet

Logi

Logick, then that he made use of, *Matth.* 28. 6. to conclude, that *Christ* was not in the *Sepulcher*, because he was gone to *Galilee*; for by vertue of this Miracle, Christ might be both in the Sepulcher, in *Galilee*, and in a thousand other most distant Countreys.

5. Four such other like these, are requisite to the Sacrificing of him under the other kind, that is, the *form of wine*. There are two more required sometimes for to create a new substance for *worms*, *vinegar*, and other things, whenever they are engendred under the consecrated forms of Bread and Wine. This corruption is found sometimes, as they say, under the *consecrated species*, to conceal this great Mystery, and to keep up the worth of their merit, who believe it; for if nothing were produced when these Species are corrupted, that the experiment would discover *Transubstantiation*: and it were no *Faith* to believe a thing that were thus easily *seen*. Therefore to this holy purpose ° wise Catholicks will allow new Miracles, to make worms and vineger, when the *consecrated species* are kept too long, or to make ashes when they are burnt: or to make new Bread and new Wine in their

° Scotus 4. Sent. d. 12. q. 6. Par. Dico ergo. Gabr. Biel. in 4. lect. 15. F. Durand. in 4. Dist. 13. q. 2. nu. 10.

behalf,

behalf, who either [p] out of infidelity will try whether there be any ſubſtance under theſe ſhows, or out of gluttony will eat and drink ſo much of them, that [q] their Bellies ſhall ſwell, and their Brains turn. But let the *Prieſt* eat and drink of theſe never ſo ſoberly and ſparingly, yet muſt they turn in his ſtomach into ſomething, [r] that falls into the draught, and that is not created without ſome of theſe Miracles which attend conſtantly the work of Tranſubſtantiation: in which caſe the Miracles are beſtowed towards Chamber-pots and cloſe-ſtools.

Whoſoever will be counted for a true Roman Prieſt, muſt have all theſe Miracles, eſpecially the 8. former, at his command, which certainly is a power above the condition of any man in two reſpects. 1. The *ſtupendouſneſs* of the work. And 2. The familiar uſe of it.

1. The *Stupendouſneſs* of the work. For we hear of *Moſes*, that he divided the red Sea once: of *Eliah*, that he brought down fire from Heaven twice or thrice: of *Joſhuah*, that once he made the Sun and Moon ſtand: But of any Prophet, or Apoſtle, whoſe Miracles could go higher, even to the very Throne of

[p] Waldenſ. tom. 2. q. 61. [q] Gabr. Vaſq tom. 3. in Part. 3. Aquinatis. Diſp. 195. c. 4. nu. 43. [r] Vaſquez. ibid. nu. 40.

God

God the Father, where Chriſt doth ſit, yet not ſo ſafe, but that a Roman Prieſt may get him down, and diſpoſe of him at his pleaſure when he hath him, this is a feat indeed, that never had a *precedent*, nor I think, a *being* ſince the foundation of this World.

2. I ſay ſecondly, the *frequent and familiar uſe of* theſe ſtupendous Miracles; for when *Moſes* and the Prophets wrought their Miracles, it was not by any *habitual inherent Gift*, which they might exerciſe when they would: but then only, when that Almighty Spirit of God, who gave them the Power, moved them for that time to uſe it. Hence it is that *Eliſha*, living among many *Lepers*, never cured but one *Naaman*: *Peter* raiſed but few from the *dead*; and *Paul* with his gift of healing left his deareſt Companions, *Trophimus* and *Timotheus*, the one dangerouſly ſick at *Miletum*, 2 *Tim.* 4. 20. the other ſtrugling with the pains of an ill ſtomack at *Epheſus*, 1 *Tim.* 5. 23. Whereas a Roman *Prieſt* muſt by all means be as ready at his *Miracles*, as at his Maſs. If any of his Parish be dead, or ſick; if a Traveller will part earlier out of the Inn, then the ordinary time of Service; if an *Ox*, or an *Horſe*, yea, even an *Hen* do not thrive in the neighbourhood,

(Guil. Alan. de Sacrif. c. 3?.

preſently Maſſes will be called for: and all theſe Miracles muſt be at hand, for the preſervation of theſe poor Cattel So that ordinarily one Prieſt ſhall ſpend more Miracles upon ſuch trivial exigencies, for the behalf of his Pariſh in half a year, then S. *Peter* and S. *Paul* ever wrought throughout all the world in their whole life.

To make theſe ſtrange things more credible, it avails nothing to ſay, that the Countrey Prieſt works no Miracles, but by the power of our Saviour, who, they ſay, is at every Maſs the Chief Prieſt and the Roman Prieſt his ſervant. For *Moſes*, and *Peter*, and *Paul* were but ſervants alſo, in all the Miracles they did. Only here is the difference, which makes the great abſurdity; that God did inſpire *Moſes* to lift up his Rod, *Joſhuah* to ſpeak to the Sun; and *Peter* and *Paul* to bleſs or curſe, whenſoever he was pleaſed to work Miracles: whereas the Maſs Prieſt, I ſuppoſe, waits for no ſuch inſpiration to do his work; contrarywiſe Chriſt is conceived to be alwaies ready for this officer, whenſoever he will but open his mouth to ſay five words.

And though this *Subſtitute* were a mortal [t] deſperate ſinner, an [u] *Excommuni-*

t Franc. Suarez. in 3. part Aquinat. Diſp. 77. ſect. 1. Par. b cundus ſenſus. u Thom. part. 3. q. 82. a. 7. Par. Reſponſio.

ted and [x] *Degraded person*, or even a [y] *Magician*; his sacrificing *Character* is held so strong, that the *Consecration* and *Miracles* of his Master must still go on: Insomuch, that if the *Priest* will meddle with Magical Arts, and intend this business of his, besides that of his proper Office; he can make himself as sure of his pretended Masters assistance, in the *Transubstantiating* of his wafers, as of his true Masters *Inchantment*, in quenching the *fire* with them, or turning them into an [z] *Armour*, which no sword or bullet shall pierce. And whereas sometimes it may [a] happen that Mass doth good to no body, in order of *impetrating*, which is the main end of [b] this Service; yet do they conceive Christ to be so punctual an observer of the time, when these *Officers* will speak *the words*, that tho' he will attend, neither the devout Prayers of the worshipper, nor any of those ends wherefore the Mass is sung or said: yet will he rather throw away all these Miracles, to no purpose, or, as in the case of black Magick, to ill purposes, then to disappoint the Mass Priest; who of his side makes no question, but that

x Thomas ibid. a. 8 Par. Resp. dicendum. y Thom. q. 74. a. 8 Ad secundum. z Sennert Pract l. 5. part. 4. c. 4. De Impenetrabilibus. a Durand 4 D. 12 q 4 Vasquez Disp. 228. c. 1. Par. Verum enimvero. Suarez. Disp. 79. sect. 1. Par. Fundamentum Becan. de Sacrif q. 12. Par Dicen, fundatur b Bellarm. de Miss. l. 2. c. 5. Par. Tertia propositio.

what he ſays will be as powerfully and really brought to paſs, as if Chriſt Himſelf had ſaid it: the Prieſt, tho' Sorcerer, and degraded, being ſtill united [c] to *Chriſt*, as they ſay, by his *Character*, and in thoſe *Acting* [d] as *Chriſt* himſelf. In a word, all theſe wonders do follow the Prieſt every day, whitherſoever he can carry a *conſecrated ſtone*, that is as broad as to hold up a little Cup, and a Patten. Theſe wonders wait continually for the motion of his tongue, and the opening of his lips: And as ſoon as the laſt word of his ſpeech is out of his mouth, preſently theſe wonders deliver Chriſt, who hath wrought them, into his hand. Rome may wonder at S. *Auguſtine*, and take him for an ignorant man, who knew nothing that ſhould amaze any body about the holy Sacrament. [e] *They may be honored*, ſays he, *as being holy, but not wondered at, as being marvellous.*

Then, when the Prieſt hath him in his wafer, like a Corps in a winding-sheet, firſt he bleſſes him, and prays to God that he may be as acceptable as the Sacrifice of *Abel* was. Then he lifts him up over his head, that all the people may adore him. And becauſe all this while

[c] Suarez. in Thom. 3. p. 82. a. 7. [d] Id. Diſp. 89. ſect. 1. Par. Dico ergo primo. [e] S. Auguſt. de Trinit. l. 3. c. 10.

the

the Priest is the superior, (otherwise he could not bestow a Sacerdotal blessing on him) and hath the advantage to dispose of this his *Victime*; if the Priest chance to be a discreet man, either he carries him abroad, to be adored in a publick Procession; or to be eaten by some dying man, *&c.* or else he puts him *sub fideli custodia*, where no *rat* or *spider* can come But if he be *rash*, and careless, (as in all professions every one is not what he should be) then the Victime runs the hazard of going along, whersoever *Thieves* and *Witches* will drive. Now in conscience, is this the CHRIST the Son of the living God, the only Saviour of the World, the God of Christians, and the Master of Angels: or a pittiful Roman Idol, which *Rogues* and *Devils* do toss about, and abuse so? Such Conceits, being shuffled among true Christian Mysteries, might go near to tempt the truest and soundest Catholicks, much more a number of unlearned and undiscerning men, to mistrust all, and at last to believe nothing.

CHAP. X.

Concerning the Office and Order of Roman Prieſthood.

THE Prieſt being armed with theſe Miracles, proceeds to the *Act of Sacrifice*, *bleſſing* and *conſecrating* what is to be Sacrificed. This *conſecration* is none of Gods bleſſings, wherewith all creatures grow and proſper: ſince it either deſtroys or makes worſe every kind of thing it lights upon. When it falls upon the Elements of *Bread* and *Wine*, it conſumes clear away their whole *Subſtance*: And when it falls upon the Body of CHRIST, it ſtrips it clear (as to the uſe) of life, and ſtrength. Thus CHRIST having loſt all uſe of life, and the *Bread* and *Wine* all their ſubſtance, do joyn all upon equal terms, to make the compleat [a] *Sacrifice*.

This being done; the Prieſt beſtows the other *Bleſſing* upon *Chriſt*. That [b] *God the Father would be pleaſed to look propitiouſly upon it* (that is his beloved Son thus ſacrificed) *and to accept of it, as once he accepted of the offering of his ſervant* Abel, *and of the Sacrifice of our Patriarch*

a Bellarm. de Miſſ. l. 1. c. 27. Par. Tertia propoſitio. Suarez Diſp. 75. ſect. 1. Par. Dico tertio. b Miſſ. Rom. in Canone.

Abraham,

Abraham, *and of that holy and ſpotleſs Victime, which Melchiſedek his High Prieſt preſented him.* A very good prayer once, in the mouth and ſenſe of ancient Fathers, and the behalf of the Offerings, which devout people in thoſe days uſually brought to the Lords Table. But as it is ever ſince the time of *Tranſubſtantiation* uſed in behalf of Chriſt, it cannot be leſs then *blaſphemy.*

Theſe two *Bleſſings*, however beſtow'd on Chriſt by one Man, muſt be diſpenſed by different *Capacities*; and no Prieſt can compaſs that eſſential part of his Maſs, without acting *three Perſonages*

As for this laſt *Bleſſing*, which compares Chriſts Sacrifice to the Rams and Lambs of Abel; the Prieſt gives it in his own ordinary Office. For every Prieſt, as *Prieſt*, by vertue of his *Character*, is Maſter of his own Victime; and in this capacity can both offer it, and bleſs it, according to the ſtanding rule, *Hebr.* 7. 7. *Without all contradiction*, (ſays the Apoſtle) *the leſs is bleſſed of the better.* He ſpeaks of that Bleſſing that is given by vertue of *Publick power*, as when *Melchiſedek* bleſſed *Abraham*, and *Kings*, *Prieſts*, and *Prophets* bleſs any of the People. Thus far the Roman Prieſt is better then his own Maſter; and Chriſt, who, at his Paſſion, and in his grave, was made,

at thoſe moments, *a little lower then the Angels*, *Pſal.* 8. is yet after his Reſurrection, and his reigning above all *Angels*, made at every Maſs, in many reſpects much lower then any ordinary *Prieſt*.

As to the *Conſecration*; here the Prieſt muſt ſeek for a *capacity* higher then his own, otherwiſe it were an untruth in him to ſay, *This is my Body*; when 'tis not his, but *Chriſts*. Therefore he ſaith it as Chriſts *Legat*. But becauſe a *Legat*, or an *Ambaſſadour*, is not by his office ſufficiently capacitated to call thoſe things his *own*, which are his *Maſters*; (for neither *Spaniſh* nor *French* Embaſſadours will call *Navarre*, or *Catalonia* their Kingdoms; nor the Spanish or French *Queens*, their wives:) therefore he is forced to take upon him another *part*, like a *Player* (ſays[c] learned *Vaſquez*) upon a ſtage: and to inveſt himſelf with the very habit and shape of *Chriſt*, when he is uttering the *five words*, that do inveſt and wrap up *Chriſt* within the habit and shape of Bread.

Theſe words being ſaid, he then ſtops short; and either he paſſes over the words following, or lays aſide the Perſon he had aſſumed: For the next words *Do this*, &c. are the *part* which the *Biſhop* muſt *Act*, whenſoever he gives holy

[c] Vaſquez. Diſp. 200. c. 1. Par. Alii vero conſent.

Orders

Orders: and if the *Prieſt* should lay them on, ſtill in the ſame perſon of *Chriſt*, all the Communicants would come very near to be made Prieſts. Therefore, to avoid all dangers, it is ſafer to ſtop at theſe words, and to proceed immediately to the *Conſecrating* of the Wine. Where the Prieſt doth appear again for a while under the shape of an *Hiſtorian*, relating meerly what Chriſt did, in the words *Simili modo*, that is, *In like manner after ſupper taking the Cup*, &c. Then as ſoon as he is at the *Benedixit*; that is, *He bleſſed it*: he makes the ſigne of the Croſs, which I do think he doth under the habit of a *Prieſt*: But before he delivers the following words, *Drink ye all of this*; he muſt by all means leave it off, and return to his *Hiſtorian part*; for the *Prieſt* would bring lay-men into danger of being forced to receive the Communion, as they did in ancient times, under both kinds. Immediately after, at the ſound of theſe words, *Hic enim eſt*, &c. that is: *This is the Cup*, &c. Chriſts *Legat*, or *the Myſtical Chriſt* appears, till he come to the Prayer, *Unde & memores*, &c. which he can ſay upon his own account. Such a diverſity, and ſuch both frequent and ſudden changes of perſons, upon any other ſtages then a Maſs Altar, would certainly confound, and puzle the beſt play-

Nevertheleſs, Schoolmen and Prieſts are ſo admirably beaten to it, that if you beleive them, they can preſently find out among all theſe ſhiftings, a plain and ready literal ſenſe of Chriſts words, to prove their Maſs.

Therefore, that they may clear this *Myſtery*, and unſhuffle it into ſome order; they diſtinguish two *Prieſts* at one *Maſs*; the firſt and *chief*, is *Chriſt* himſelf; who, as being in Heaven, offers himſelf as being on earth. The ſecond is the *Roman Prieſt*, who offers himſelf alſo as his *under officer* and Inſtrument. But this, I do fear, is to make darkneſs to be darker: and to heap up one confuſion upon another. For, that Chriſt being in *Heaven*, is the *chief* to offer himſelf properly and actually, as being on *Earth*; is a point of Scholaſtical Divinity ſo abſtruſe, that many of their beſt Doctors [d] cannot believe it. For to paſs over this incredible abſurdity, that our Saviour *Chriſt* from above reaching down as low as the Earth, here finds his body on an *Altar*, whence he takes it up again, and offers it to his *Father*; (for Roman Catholicks ſtomacks ſometimes muſt digeſt as hard meat as this:) Doth *Chriſt* himſelf ſing, or ſay Maſs, which proper-

[d] Anton. de Corduba. l. 1. q. 3. Gabr. Biel. Lect. 26. Vaſquez diſp. 225. c. 3.

ly

ly is his Sacrifice? Doth he conſecrate his own Body? and according to thoſe e beſt Divines, *Bellarmin*, &c. who think that this Sacrifice is principally conſummated, when it is eaten by the Prieſt; is our Saviour Chriſt, at every Maſs, the chief eater of his own flesh?

To this *Bellarmin* can ſay nothing, but *that, 'tis true*, ſays he, [f] *Chriſt doth not eat himſelf immediately. Nevertheleſs one may ſay, that he doth eat himſelf at Maſs, becauſe he gives himſelf*, (to the Roman Prieſt) *to be eaten, juſt in the ſame manner, as in the Croſs, Chriſt really ſacrificed himſelf, becauſe he delivered himſelf to be ſlain, altho' he did not ſlay himſelf.* So far muſt theſe able men run out beyond their wits, where they undertake to defend Maſs. If you admit of this anſwer; here Roman *Prieſts* officiate at their Altar, as Roman *Souldiers* did at the Croſs: and as theſe had *ſpears*, ſo thoſe have teeth to tear Chriſts flesh. A new Prieſtly *Order* indeed, which neither *Melchiſedek*, nor *Aaron* had. But as Chriſt had nothing to do with theſe villains, who murthered him: ſo hath he not any concern with thoſe, who, for as much as in them lyes, go about to eat him up, as if he were really murthered.

[e] Bellarm. de Miſſ. l. 1. c. 27. Par. Septima propoſitio. [f] Ibid. Par. Quod autem.

Some

Some of them go so far, as to say, that [g] *Christ* offers himself actually, all the time he lyes within the water: and, that by this actual oblation, he is continually appeasing his Father. It seems these men will give an account of what Christ doth all the while he is kept in his *Pix*, which often is three or four dayes. The *Turk* kept him once there so long, till he was payed off his money; and the *Priests* should do well upon this score to keep him, as long as the Consecrated accidents can both keep him, and themselves, since he bestows his time so well. But it is a most simple thing either to ask, or to answer what he doth, when it is confessed by all Roman Catholicks that he doth nothing.

Therefore others being ashamed of this folly, dare [h] not say, that Christ offers any otherwise, but because he hath instituted, and approved of the Sacrifice. But laying aside this *instituting* and *approving* (whereof hereafter) to *institute* is not to *offer*. These two different *Acts* are belonging to two quite different *Powers*, that to the *Priest*, and this to *God*. And as no Priest can be the Author or Instituter of his own Order; *for no man takes this honour unto himself, Hebr.* 5. 4. neither is he

[g] Apud. Vasq. Disp. 225. c. 3. Par. Recentiores. [h] Vasquez. ibid. c. 3. Corduba. l. 1. q. 3.

Of

of his *Sacrifice*: *God* alone is that, and not the Prieſt. This is ſo true, that when Chriſt was pleaſed to be a *Prieſt*, and to offer himſelf a Sacrifice, he would do nothing at all, but as he had received the Commandment of his Father, *John* 15. 10.

Others [i] will have Chriſt to be the Chief Prieſt upon another kind of ground, becauſe his *Humane Nature* is to him a living and joint Inſtrument of the *Tranſubſtantiation*, wherein conſiſts his Sacrifice. I will not ſtir the bottom of this Puddle, for fear of raiſing out of it more ſtink then truth. But yet ſuppoſe that Tranſubſtantiation, and all Miracles that are ſuppoſed to attend it, ſhould have a being in this World: Suppoſe likewiſe that Chriſt, as *Man*, is the efficient cauſe of all theſe; ſo is God too, as *God*, who for all this cannot be thought to be a Prieſt. Some of their beſt Scholars [k] will acknowledg ſometimes, when this truth concerns them not much, that to produce the thing which is to be ſacrificed, and to *ſacrifice* it, are diſtinct *Acts*, and do require diſtinct *capacities*. For example, he that ſets the Pine-tree, and afterwards makes of it an Image, is not the man who can conſecrate it: nor are *Bezaleel*, and *Aholiab* fit men to

[i] Suarez. Diſp. 77. Sect. 1. Par. Tertio conſider. [k] Idibid.

ſanctify

ſanctify and anoint the *Tabernacle*, altho they were fit men to build it. To com nearer to this purpoſe, the Countrey men, that had brought up the Rams, o the Levites that, it may be, had tye them to the Altar, had not the *Charact* or *Unction* of *Aaron* to offer them. And instead of ten Miracles, the Maſs Prieſt had ſo many *Angels*, able and willing their five words to lay down *Chriſt*; ye ſhould not all theſe Angels by ſo doing become *high Prieſts*. Thoſe need not al wayes to be Prieſts, who carry the Pop to St. *Peters*, or heave him up on the Al tar, there to ſit, and to be adored ſolemn ly in the very Seat of their God, 2. *Theſſ* 2. 4. Nor doth his Holineſs become an Oblation by ſitting in that place, where Heave-offerings are preſented.

The reaſon is, that beſides the natural whether *ſtrength* or *Efficiency*, for bring ing and ſlaying *Victimes*, which is com mon to a *Butcher*: and beſides the civil *right* and *power*, for the diſpoſing of theſe Victims, which is common to any Ma ſter; the Prieſtly and ſacrificed *Act* re quires and includes eſſentially a double *moral and ſacred capacity*; the one upon his *Victime*, that the Prieſt may fit and conſecrate it for the Altar: the other to wards *God*, that he may ſo far have cre dit, as both to intercede, and to procure acceptation

ceptation in behalf of this *Victime*.

The first Capacity of preparing and dicating Sacrifice, is grounded upon at *Dominion* and disposal, which Priests ust have over all those things which ey offer. Hence it is, that before *Aaron* ere was no Priest to a *Nation*, but the ing: nor to a *Family*, but the *Father*; d after him the eldest Son. And since *aron*, it is well known what sway the igh Priests, and Priests had, from eir beginning to their end, in the ommon-wealth of *Israel*.

The second is grounded upon their *In-guration*, which invested them with is *Priveledge*, that whatsoever they du-offered, was made holy: and whatsoe-r they lawfully recommended, was oth acceptable, and most commonly cepted. Hence it is, that as the best ankincense yielded but smoke, unless it as burnt by that fire which was fallen om Heaven, and kept safe upon the ltar: so were the fattest *Sacrifices* coun-d for no better then common Flesh, nless they were offered by a consecra-d Officer, that is, a Priest.

Hereupon the Church of *Rome* doth hat she can to attain to these Privileds; 1. By consecrating their Altars, and aying, [1] that *the Holy Ghost* (which is a

[1] Pontifical. Rom. de Consecr. Altar portat. fol. 145.

bold

bold expreſſion) *may fall down upon the ſtone, and ſprinkle it with eternal*[m] *light* &c.

2. By *anointing* the hands of Mass Prieſts, [n] *That through the vertue of this Anointing, all that may be bleſſed, which he ſhall bleſs: And all conſecrated and ſanctifyed, which he ſhall conſecrate and ſanctify.* 3. By the conferring of *power to offer Sacrifice to God.* Theſe and other like ceremonies may peradventure promiſe ſomewhat towards conſecrating the Elements, and raiſing them from their *common* to a bleſſed *Sacramental uſe*: as likewiſe towards conſecrating the Gifts and Offerings of the People, and commending them by Prayers and Interceſſions to God Thus far the Miniſters of Chriſt are allowed to exerciſe a Sacerdotal Function. But what is all this towards the real *ſacrificing* of *Chriſt*, which Mass Prieſts are pleaſed to pretend unto? Firſt, is their Character, I mean that of their *Ordination* (for I mean no *magical Art*) ſo powerful, as to bring down the Lord of *Glory* under their dominion and diſpoſal, without which they are not capacitated to offer him? Secondly, are their hands by being oyled enabled in any degree to *conſecrate*, that is, to raiſe the Body and

m Ibid. fol. 147 & pag. 317. edit. Rom. 1611. n Pontif. Rom. de Ordin. Presbyt. f. 22.

Blood

blood of Chriſt to a more elevated and ſacred condition and uſe, then is that he hath in *Heaven*? Is there in our *Saviour* any thing that may be called common at the right hand of his Father, which may become more holy by the hand, and upon the Altar of a Roman Prieſt? Thirdly, is the beloved Son of God any where in the World ſo great a Stranger to his *Father*, as to have need of any Interceſſor to preſent him, and pray for him to God to look favorably on his own Son?

Cardinal *Bellarmin* ° and others try to ſave all, by alledging the *Suffragans* and *Vicars*, and *Legats*, which Chriſt hath in all his Offices. I confeſs that in every Office, as it is exerciſed towards Men, *Chriſt* hath under him his *Miniſters*; for he hath *Angels* and *Princes* as he is *King*: he hath *Paſtors* and *Teachers* under him, as he is *Prophet*: and he hath *Prieſts* alſo to bleſs, and to abſolve men, and to diſpenſe among them his Myſteries, as he is High Prieſt. But this is the blind overſight; all theſe Legats, Prieſts, Paſtors, Princes and Angels, are employed from Chriſt to Men abroad on Earth, where he neither is, nor appeares viſibly: they are not ſent from him to his Father, to whom he is more then viſibly preſent; and from whom theſe Depu-

° Bellarm. de Miſſa, l. 1. c. 25. Par. Quod autem attinet.

ties

ties and Officers, of what order ſoe
they be, even the moſt glorious Arch
gels are, in compariſon of him, abſ
Now the Prieſts in queſtion are brou
in to ſerve Chriſt, not towards Men,
towards *God*. *Every Prieſt*, ſays the A
ſtle, *Hebr.* 5. 1 *taken from among Me*
ordained for men in things that pertain
God. It were therefore a ſtrange revo
tion, if whereas all true worſhipp
and among them *Melchiſedek*, *Aaron*,
as religious votaries, and pious Pri
heretofore, made all their addreſſes
God by the mediation of Chriſt: N
Chriſt ſhould be driven to this paſs,
to be preſented to God by the media
on of his own Worſhippers and Prie
The *Sons* and Favorites of *Kings*, m
and muſt have Officers abroad, to d
patch affairs among their *Vaſſals* in t
Countrey: But neither theſe *Officers*, n
theſe *Vaſſals*, are likely, ſpecially wh
remote from Court, and ſometime
far from favour, to mediate betwe
theſe Royal Perſon and their Fathe
Once indeed *Abſalom* made uſe of *Joa*
to help him to be reconciled with h
Father, but it was onely for that tim
that *Abſalom* was in banishment, an
Joab in the Kings *boſome*. When *Chri*
had once in a manner worſe baniſhe
himſelf out of Heaven for our ſins, the

Abſalom

Abſolom had done from his Fathers pre-
nce by his Rebellion; yet did he offer
s Soul and Body and Blood in Sacri-
e, without any intervention of Saints
Angels: and now when this ſame
eſſed Saviour is immediately next to
s Father, muſt he take *Vicars* and *Suf-*
agans, Creatures alwayes far from the
hrone, ſometimes farther from the
race of God, to help up this ſame Sa-
ifice, by the credit of their Office, and
the ſtrength of their own Interceſſi-
n? *Chriſt is able*, ſays the Apoſtle, *Hebr.*
25. *to ſave men to the uttermoſt, who*
me unto God by him: but as for himſelf
muſt daily at *Maſs*, if you believe
oman Catholicks, come and be pre-
nted by their Prieſts. Thus men, think-
g to honour themſelves, will diſho-
our their own Saviour both before
od, and before Men. Before men,
ey wrap him about with a white Wa-
r, as once they did with a red Coat,
at all the World may cry out upon
im again, *this is the King of the Jews*,
nd the great God of Chriſtians. Before
od, two manner of ways. By throw-
g upon him Satisfactions of Monks,
riviledged Altars, and Indulgences, as
he had need of them to raiſe up
igher the value of his infinite Oblati-
on; and by ſurrounding him with a mil-
lion

lion of Maſs Prieſts to preſent him, a
he wanted favour with his own Fath
Thus men, when they will forſake pla
Scripture, are often times given over
forſake all *Senſe* and *Reaſon*. And
much concerning the *Office* and *Functi*
of Roman Prieſts. What more th
pretend to, as concerning their Orde
or Prieſthood, is not better.

CHA

CHAP. XI.

Upon what Ground Maſs Prieſts dare pretend to a Prieſthood after the Order of Melchiſedek.

ALL Scripture Prieſts are reduced to theſe two *Orders*, one of *Aaron*, and the other of *Melchiſedek*. *Aaron* with all the Prieſts and Sacrifices after his Order, were excellent figures and Repreſentations of JESUS-CHRIST. For there all men could ſee in the *violent Death* of the *Victimes* deſtroyed and burnt to ashes, what kind and degree of *Reward* ſin will deſerve at the hands of Divine Juſtice; and in the transferring of this punishment from the *Sinner*, who deſerved it, upon the *Victime*, that, without deſerving it, ſuffered it: Men and Angels could likewiſe diſcern the great Mercies of God, in not imputing to Men their treſpaſſes, but laying them on a Sacrifice, that was to ſatisfy Juſtice for them. Hence come theſe proper expreſſions of *Forgiveneſs*, 2. Sam. 12. 13. *The Lord*, ſays the Prophet *Nathan*, *hath put away*, or rather after the Hebrew [a] *hath made thy ſin to paſs over.* To which is correlative this other expreſſion of *Iſaiah* 53. 6. *The Lord hath laid, or made the Iniquities*

[a] העביר.

quities of us all to ᵇ *meet upon him.* That when God in his Mercy puts away p nishment from ſinners; he transfer and makes it paſs upon the Sacrifi that ſuffers it for them. Thus far we the *Order* of *Aaron*, towards repreſen ing our *Redemtion* by *Chriſt*.

But becauſe the condition both of *A ron*, and of his Order, was unavoidab attended, as well in their Perſons, as their Office, with ſuch circumſtances *weakneſs* and *mortality*, as did rather vershadow then expreſs the excellen of that bleſſed *Saviour*, either in his ete nal *Nature*, or in the ſtrength of his ete nal *Sacrifice*; God in his infinite W dom was pleaſed, beſides *Aaron*, to bri in *Melchiſedek*, and to ſet him out wi ſuch colours, as could repreſent bo the Saviour and his Salvation in a higher and more eminent manner. Fo example, in the Order of *Aaron*, t High Prieſt, with his beſt Robes, a pears not better then a meer mor man, whoſe beginning and end, bir and death, are as commonly known his life: his Sacrifices are but Beaſt which in no reaſon can make amend for the ſins of their own Maſters. More over theſe Satisfactions were but tem porary, and short, ſome for a day, ſom

ᵇ הפגיע.

a month, the beſt of them were but
ear; which being ended, theſe tem-
rary *Sacrifices* and *Attonements* were
be reiterated over and over, as if no-
ing had been done before.

Here then appeares a nobler repre-
ntation, both of what *Chriſt* is in his
ture, and of what he was to do by his
ce.

1. Among all great Perſons, whoſe
th and Death are as punctually re-
rded, as their very life, in Scripture,
mes in a Prieſt higher and greater
n they all. His life and dignity ſtands
record, *Gen.* 14. 19. 20. And though
doubtedly he was mortal, yet there is
more mention made either of Fa-
r and Son, Predeceſſor and Succeſ-
in his *Office*, or of beginning and end
his *life*, then if he had bin eternal.
d by this means he repreſented as
ll as it was poſſible (for ſuch great
ngs cannot be repreſented otherwiſe
n negatively) the everlaſting both
ture and Prieſthood of *Chriſt*.

2. Whereas *Aaron* and other Prieſts of
t Order, appear commonly in Scrip-
re about their *Altars*, and among their
ſims, that is, with ſome mention made

Thus I take the Apoſtles meaning, μαρτυ-
ῶ ὅτι ζῇ. That is, of whom it is recorded,
t he liveth; Heb. 7. 8.

of

of Sacrifices, and other things which
belong to their Office; *Melchisedek* alo
comes in with this glorious and sacer
tal Character, as being *Priest of the m*
High God, Gen. 14. But if you desire
know what Sacrifices he comes to offe
you shall find about *Melchisedek* no
ctime, that he can offer, unless he of
his own Body. And by this was repre
ted what the Apostle insists upon, as
cifical to Christs Priesthood, that
came not with the Blood of Goats, &a.
by his own Blood, Hebr. 9. 12. and *by*
Sacrifice of Himself, Hebr. 9. 26. &c.

3. Neither is there any mention
appearances of an Altar, which is a thi
most requisite both to offer, and to s
ctify Sacrifices. Thus *Melchisedek* wa
figure, what *Christ* at his Passion wa
most real truth, *Priest Altar,* and *Obl*
on. Which the Apostle alludes unto, H
9. 14. *How much more shall the Blo*
Christ, who through the Eternal Spirit,
red himself to God, &c. In which wo
Christ is the Priest, his *Blood* is the Sa
fice, and his *Eternal Spirit* is the Al
that both raised up on high, and sanc
fyed this precious Oblation, above
what either the Blood of all Men, or
suffering of all Angels could have
worth. Otherwise, as the blood of b
and goats, was too mean a Sacrifice,

is Sovereign King and Priest to offer: nd any other hands, but of Christ, too rophane to offer up the blood of hrist: so certainly, neither marble, nor old, nor any such gross earthly matter ould have bin holy enough to receive, nd to support that most precious Effuon. Christs Eternal Spirit was the ondecent *Altar*, to lift it up to God, and sanctify this Sacred Gift. So whatever both the Fathers, and we, say sometimes of that Cross, that Christ was nailed to, must be taken in a large sense. For rightly, and properly the Cross was, oth in the Law of God, and the customary Law of old *Rome*, the instrument f a cursed punishment, and not an *Al*- fit for any holy Sacrifice.

4. Whereas *Aaron*, and all the Priests, ho came after him of that Order, had a abernacle to officiate in, both *little*, as ing but of some few cubits; and weak, being set up by men: *Melchisedek* appears blessing *Abraham*, in *the name of the ost High God*, not sitting in *Jerusalem*, or tween the Cherubins, as the *Order* of aron did, (who had no other Sanctuary ther to offer, or to bless) but in the *ame of the most High God, Master, or Posssor of Heaven and Earth*, Gen, 14 19. that is, whose Dwelling and Possessi- is not a lesser Temple then the whole

World. The *ground* where about this Temple ſtands, is all the Earth; where fore God calls it his *Foot-ſtool*, Iſa. 66. The compaſs and circuit of it reaches about to the utmoſt ends of this Earth. The *ſurface* of all the Air, wherein all men promiſcuouſly breath, makes but the *out Courts* of this great Temple. The Sun, Moon, and other Planets, are the Lamps of the Holy Place: and if you go ſomewhat higher, there you meet with the Firmament, and all its Stars, which make that magnificent veil, which opens and ſhuts that holy place, embroidered with flowers, and ſtudded with ſpangles, where the Almighty God hath his Throne, and the bleſſed Angels their abode. And this great Myſtery the Apoſtle partly alludes unto, and partly expreſſes in plain terms, when he ſays that *Chriſt is Miniſter of the true Tabernacle, which the Lord hath pitched, and not man*, Heb. 8. 2. And that *having offered himſelf up once*, Heb. 7. 27. (In the outer Court of this Tabernacle, or in the inferior part of the World) *he is by and * with his own blood entred through the inner veil, into that Holy Place, where he ſat on the right hand of the Throne of the Majeſty in the Heavens; there to appear*

* Compare Hebr. Chap. 6. 19, 20. chap. 7. 27. chap. 8. 1. chap. 9. 12, 24.

the presence of God for us. Hence it is, that when he offered himself in the lower part of this World, the upper part of it felt the strength of his Sacrifice, the Lights of Heaven were darkned: and, as in the dayes of *Solomon*, the Glory of Christ appeared at that great Consecration, and filled as well the Heavens, as the whole Earth, with thick darkness: So, now that he is in Heaven, as in his true Sanctuary, these low and remote parts, where we crawl, feel his Intercessions from above. And thus, whereſoever Christ presents himself, whether in Heaven, or in Earth, this true *Melchisedek* fills all the parts of his great Temple, with the sweet savor and blessings of his powerfull Sacrifice.

5. Altho it is very probable, that *Abraham*, living the most part of his life, as he did, like a Traveller and Pilgrim in his Country about *Salem*, either had, or ought more then once the happiness to meet *Melchisedek*, whom he knew to be Priest of the most high God, in an higher manner then himself; and also, that *Melchisedek* had the same mind to meet and bless *Abraham*, whom he knew to be gracious with his God, and moreover, to have the Promises; it is not without a mystery, that this great man never appears either with *Abraham*, or with

any man elſe more then once: which muſt evidently relate to that once appearing for ſin, which the Apoſtle obſerves continually, both as quite oppoſite to the Order of *Aaron*, and proper to the Prieſt-hood of Chriſt. *Not that he ſhould offer Himſelf often, as the High Prieſt &c. but now once in the end of the World hath he appeared to put away ſin, by the ſacrificing of Himſelf.*

Now, firſt, obſerve the great wiſdom of God in contriving all things ſo ſuitably to their own Orders. In *Aarons* Order all things are weak. 1. A *Prieſt* troubled with infirmity, *Heb.* 7. 28. 2. A *Tabernacle* made with hands, *c.* 9. 24 3. *Sacrifices* that cannot purify the *Conſcience*, *c.* 9. 9. and therefore need to be *often reiterated*, *c.* 9. 7. 4. A *Covenant* old and *decaying*, *c.* 8. 13. And laſtly, a *Commandment carnal* and temporal to order all theſe things for a while, *c.* 7, 16. Contrariwiſe in the Order of *Melchiſedek* all things are ſtrong, and *eternal*. A *Prieſt* free from ſin, and continuing for ever in a Tabernacle made by God Himſelf therein to offer his own Blood by the Eternal Spirit in behalf of a new Covenant, made upon better promiſes of eternal Salvation, by one Oblation, *once* offered for ſin on earth, and a continued appearance for us in Heaven. Finally

n Oath, a Law, and power of an endless ife, to concert and bind all these great. hings together, *Hebr. cap.* 7. *c.* 8. *c.* 9. *&c* Secondly, observe how these two Orers are well suited for their proper ends nd effects. *Aarons* Order tends to a *Tyical Redemption* from legal and *Typical sins*. uch were for example, to touch a dead ody, to eat of any flesh torn by wild easts, to come near a Leper, &c. The lood of goats was sufficient to wash way such sins; and an infirme Priest to onsecrate and offer such blood; and a *rnal Institution* to ordain such an ordiary Priest. And either a Tabernacle ade of skins, or a Temple made of tones, was good enough for such Sacrices, and such Priests. The Order of *Melhisedek* is designed to procure and work real and eternal Redemption. Therefore here is a Sacrifice of an infinite vaue to satisfy an infinite Justice, and to uy out of its hand this everlasting purhase of eternal Salvation: a Priest of an nfinite dignity to offer, and to bless that nfinitely precious Oblation: a Tabernacle of a large extent, both to contain ll Guests, that is, all men, who are uniersally invited to this Sacrifice; and to fford such, and so many rooms, as this nfinite and Eternal Priest must need tand and officiate in. Therefore this Ta-

bernacle cannot be leſs then both the whole Earth, and Heaven; the Earth to contain all mankind, which is called to this Sacrifice; and all the Heavens, either through, or to which this High Prieſt muſt carry the blood, and therewith enter into that Sanctuary, to perform that other moitie of his Sacerdotal office, by an everlaſting Appearance and Interceſſion. Finally a Decree confirmed by oath, immutable and never to be repented of, to conſecrate a King and a Prieſt to this everlaſting Office: and to ſettle Eternity, both upon that Salvation, and upon all other advantages, that depend on that Prieſt and King. All theſe Doctrines ſupport themſelves by their own agreeableneſs with all rational Equity, with the expreſs Tenets of an Apoſtle, and with clear Analogy of Faith.

As touching the Bread and Wine wherewith *Melchiſedek* feaſted *Abraham*, I have ſaid nothing all this while: and the truth is, I am not certain what to ſay, becauſe it was a *private Act*, which the holy Apoſtle, who doubtleſs well underſtood what was either ſignificant, or inſignificant in it, took no more notice of, then of the Mules and Slaves, that probably brought this Bread and Wine. That true indeed, mention is ſometimes made in the writings of the *Fathers*, of

Melchi-

Melchiſedeks preſenting Bread and Wine with reference to the *Euchariſt*; but tis by way of accommodation and alluſion, which ornamental Schemes of ſpeech it is uſual with them, as it is with other Authors, upon occaſion to make uſe of: and beſides, they declare that *Melchiſedek* gave that Bread and Wine to *Abraham*, and not to *God*.

It is well known that every circumſtance of action that happens to a Type, or Parable, is not allwayes a part of either; and in the preſent caſe, to be a Prieſt after the *ſimilitude*, or the Order of *Melchiſedek*, (which two words the Apoſtle uſes to expreſs one thing, *Hebr.* 7. 5.) is to be ordained ſuch a Prieſt as *Melchiſedek* was: and this *Ordination* or likeneſs, muſt not extend farther (unleſs we have ſome other infallible Guide, that will lead us that farther way) then the holy Apoſtle extends it.

This Order is by the Apoſtle extended as far as to repreſent, 1. The *joining* of two Dignities together, to wit, both the Royal and Sacerdotal in *Jeſus Chriſt*, which were ſeparated by *Moſes*. 2. The Eternity of this Royal Prieſt, and the perpetual duration of his Prieſthood. 3. The excellency and extraordinarineſs of both Prieſt and Sacrifice; a thing which was never ſeen, but in Chriſt; nor

so much as shadowed, but in *Melchisedek*. The *Sacrifice* is as great, and as good, the *Priest*: and the Priest with his own Body and Blood, and Soul, is the same with his Sacrifice. 4. The *Vastness of the Tabernacle*, as large and high as the whole World. 5. The *one infinite act* of offering, which at one blow did fill with the strength of his Sacrifice, all the Rooms of this Tabernacle, and all the ages of the Church: and did obtain throughout the succession of all these ages, an eternal Salvation for all Men. All Men, I say, whosoever will give themselves up to this Priest, and wait for him in the Tabernacle, and partake of this Sacrifice. These are the great and high Mysteries, which, as well as any other, deserved not only to be foretold by *Prophecies*, but also foreshewed by *Types* and *Figures*. And there are none to this purpose, but this order of *Melchisedek*.

Now among these magnificent wonders of Christs Law, Bread and Wine can be reputed but of little importance, since you may find them as well, or better, among the Oblations of *Aaron*: and thus far belonging better to his Order, because he is often [d] commanded to offer Bread; which Priest *Melchisedek* not. Therefore, if offering Bread and

[d] Levit. c. 2.

Wine

Vine did make an *Order*; *Aaron* should e more certainly a Priest after the Or- er of *Melchisedek*, then was either *Mel- isedek*, or Christ Himself. It is in vain at *Bellarmin*, [c] and some others say, at *Bread* and *Wine* were but as *Appen- ges* and *Sawces* of *Aarons* fleshy Sacri- ces. Which is to say, that the Order of *elchisedek* was but an *Appendage* to the rder of *Aaron*: and that this of *Aaron* as both nobler and fuller then that of *elchisedek*. I say *nobler*; because that is e nobler Order of Priesthood, which is stituted to offer the nobler Sacrifice: nd such are *Aarons* Victimes, that have fe and soul in them; whereas Bread and Vine have none. I say fuller also, since cording to this Roman Divinity, *Mel- isedeks* whole Sacrifice was but a very all accessory to the Sacrifice of *Aaron*. o *Aaron* had his own living Oblations, nd the liveless ones of *Melchisedek* be- des, within the compass of his Order. It seems Roman Catholicks, and the oly Apostles, did not study Divinity in he same School. For the Apostle, who lone hath taught both Hebrews, and all he Church, what *Melchisedeks* Order si- nifies; either makes observations, or iscovers mysteries in every word,

[c] Bellarm. de Missa l. 1. c. 6. Par. Respondeo primum. Becan. de Sacrif. q. 4. n. 18. Greg. de Valent. De Rit. &c. Disp 6. q. 11. Punct. 1. Par. 11.

which

which *Moſes* and *David* did ever ſay concerning *Melchiſedek*, Gen. 14. and Pſal 110. except only that Bread and Wine, which he preſented *Abraham* with: whereas pretended Catholicks inſiſt chiefly upon that Bread, as the main eſſential point, wherein they are to ſeek both for that order, and for the Myſteriouſneſs thereof. Hence it is, that they [f] ſay (and I ſuppoſe all learned Chriſtians will wonder at it) that, when Chriſt offered upon the Croſs that allſufficient Sacrifice, which wrought everlaſting Salvation, which at one offering conſecrated all for ever, and by vertue whereof he ſits at the right hand of God, and doth appear for us within the veil, as *High Prieſt* for ever; was not after the order of *Melchiſedek*, becauſe forſooth upon the Croſs Chriſt wanted Bread. The Apoſtle ſays expreſly, that Chriſt is entred into Heaven as an High Prieſt, *Heb. c.* 5. 6. 7. *c.* 8. 1 *&c.* 9. 11. 12. after the order of *Melchiſedek*, *Pſal.* 110. 1. 4. 5. where ſurely he appears with his own ſhape, and without Bread. But if we believe Roman Prieſts, he neither offered nor appeared upon the Croſs, becauſe there he appeared in his own ſhape, and without Bread. *Chriſt*, [g] ſays Bellarmin, *by the Sacrifice of*

[f] Bellar. de Miſſ. l. 1. c. 6. Par. Ex qua ratione Beran. de Sacrif. q. 41. a. 19. [g] Bellarm. ibid.

the

the Croſs was Prieſt, neither after the order of Melchiſedek, *becauſe He did not offer Himſelf under the form of bread; nor after the Order of* Aaron, *becauſe He did not offer Himſelf under the form of a beaſt.*

But all this hath no other ground, then a beaſtly miſtaking of the order of *Melchiſedek*, and the order of *Aaron*, for the ſhape of their Sacrifices. Certainly the Order of *Aaron* can ſignify in no language the form of a Lamb or a Bull, nor the Order of *Melchiſedek* the form of Bread. Theſe Orders do eſſentially relate to the Law and manner, wherewith theſe men were eſtabliſhed in their reſpective Prieſthood. And ſo the Apoſtle doth interpret it, *Heb.* 7. 15. 16. the Order of *Aaron* to be after the Law of a Carnal, that is ceremonial and temporal *Commandment*; and the Order of *Melchiſedek*, after the *power of an endleſs life*, and therefore of an unchangeable Prieſthood. But and if theſe two diſtinct Orders relate farther to their Sacrifices, (as really they do ſome way or other, ſince they are eſtabliſhed to that purpoſe) they will directly ſignify, that the Prieſt of one Order was eſtabliſhed to make attonement both for Himſelf, and for the People, with *the Blood of another Victime*, *Heb.* 9. 25. And the Prieſt of the other to do it for the People, and not for Himſelf, *by*

his

his own Blood, *Heb.* 9. 12. Therefore whoſoever ſaw *Aaron* among his *Lambs* and *Bulls*, could not doubt of what he did ſee; this is the Prieſt, might he ſay, and theſe are the Victims, which he is to offer. But he that ſees either *Melchiſedek* in Scripture, or Jeſus Chriſt upon the Croſs, may well ſay, as *Iſaak* did, being in the way to that mountain where Chriſt afterwards ſuffered; O Lord my God, here are two great and holy Prieſts indeed! but *where are the Lambs for burnt Offerings?* *Gen.* 22. 7. So that after his beſt thinking upon the ſolitary condition, wherein he ſees them, he muſt conclude, that if they are ordained to offer there and then any Sacrifice, they muſt in all neceſſity offer themſelves.

All theſe things are ſo evident, both by their own dependency on each other, and by their ſutableneſs with the fundamentals of Chriſtian Religion, that they may evidence themſelves to any honeſt Conſcience. But if one be contentious, the authority of an Apoſtle, who, without contradiction, refers whatever he ſays, to the Sacrifice of the Croſs, and not one word to the Sacrifice of the Altar, which they call Maſs, in a full and large diſcourſe upon the Order of *Melchiſedek*, is evidence enough to force, and to convince the moſt ſtubborn.

Here

Here I will by way of interrogatory
opoſe three Arguments, which, howe-
r upon different matters, agree in this,
t they can obtain admittance into a-
ſober mans underſtanding, without a-
help of Scholarship. The firſt will be
inſt *praying to Saints*; How it should
me to paſs, if prayer to Saints, or An-
ls, be any uſeful piece of Chriſtian de-
tion, that during above 4000. years
t God had a Church in the World,
d among ſo many thouſand Prayers,
d Occaſions of praying, the Wars and
roubles of *David*, and the diſtreſſes of
l *Saints*, not one example is recorded in
l Scriptures, of any holy man, who ever
lled upon any created Saint or Angel?
nd how is it likely or poſſible, that the
niverſal Church in after times, ſhould
arn either new ways towards Heaven,
r new ways of true help and comfort,
hich neither *Patriarks*, nor *Prophets*,
or *Apoſtles* ever taught or knew?

The ſecond is againſt prayers for Souls
onceived to be in *Purgatory*; how doth
t come to paſs, if either Prayers or Maſ-
es be true Acts of Chriſtian Charity, as
hey are pretended to be, that S *Paul* for
inſtance, who is ſo careful of exhorting
all ſorts of men and women, to all kinds
of Chriſtian duties, forgets the moſt
conſiderable, as for *Fathers*, *Children* and
all

all true *Friends*, to be charitable to their deareſt Relations, being, as it is ſuppoſed, in *Purgatory*, and ſtanding in greater need then ever of their prayers, but ſpecially of their Contributions for Maſſes? Did no flames of Purgatory burn in the days of St. *Paul*? or had Fathers, Wives and Children no Relations in thoſe days, that did either dye, or fall into thoſe Flames?

The third is full to this purpoſe againſt *Maſs*, or *Sacrifice of the Altar*; If this Maſs Sacrifice be the Sacrifice properly both foreshewed and intended by the Order of *Melchiſedek*; how comes it to paſs that the Apoſtle ſpends the beſt part of a large Epiſtle upon this Order; and by *Romes* own confeſſion, ſpeaks not one ſingle word of *Maſs*, which is pretended to be the object, and the compleat end of this Order? Was it becauſe the Oblation of Bread and Wine did not ſet out ſo well the excellency of *Chriſt* above *Aaron* (which is the firſt [h] reply of *Bellarmin*) and the expreſſions of death and *ſuffering*, and of *ſtrong crys* and *tears*, which he ſpares not to mention at every occaſion in this Epiſtle, did ſet it out better? or (which is their [i] other reply) was it becauſe this myſtery of Maſs was too high for thoſe Chriſtians to whom he

h Bellarm. l. 1. de Miſſ. c. 6. Par. Reſpondeo. Becanus de ſacrif. q. 4. Par. Objiciunt ſecundo. i Bell. Ibid.

writes;

rites; but the other high points of Christian Religion, as Christs eternal *Person, Incarnation, Passion,* of which he speaks freely to them, were not too high? Or if they say the Apostle hath only named the *Order*, and not explained what it is; let them supply and explain it better. But before they take on them to teach us more fully then the Apostle hath done this high Point of Divinity, let them better study *Grammar*, and learn that neither in Hebrew the *Order* of *Melchisedek* signifies the form of Bread, nor in Greek the *Order* of *Aaron* the form of Rams or Goats, or of any other Victimes that *Aaron* was ordained to offer. Otherwise, whensoever he did offer Bread, as he did often, not as an Accessary, as *Bellarmin* [k] and others would have it, but as a principal Sacrifice, *Levit.* 2. The *Order* of *Aaron* will become the Order of *Melchisedek*.

But then, what must we make of this Bread and Wine, which the Apostle thus lays aside? I say, 1. That this Apostolical neglect is a clear demonstration, that this Bread and Wine which he passes by, are not so essential to the Order of *Melchisedek*, as is every thing else, which he most punctually observes. 2. The literal sense

[k] Bell. supra. Gregor. de Valent. de Ritu, &c. Disp. 6. q. 11. [l] Becan. supra.

of

of these words, *Melchisedek offered Bread and Wine*, *Gen.* 14. 18. signifies not, that *Melchisedek* offered himself either to God, or to *Abraham*, under the shape of Bread and Wine; but onely that after the laudable Custome observed in those dayes among Princes and Nations, whether confederates or friends, *Melchisedek* being a neighbour King, thought fit to meet and congratulate *Abraham*, though perhaps then a lesser Prince, after a signal Victory, and to supply his Army with such refreshments (most commonly signified in those Countreys under the notion of Bread and Wine) as Souldiers might want in their March. Thus St. *Ambrose* [l] takes it out of many Jewish Writers. Therefore were the Ammonites accursed, *Deut.* 23. and the Princes of *Succoth* threatned utter destruction, *Judg.* 8. 6. for refusing this friendly entertainment to *Moses*. and to *Gideon*.

Whether these provisions of *Bread* and *Wine* were parts of any *Sacrifices*, as holy Feastings were commonly, that had been offered to the Lord before *Melchisedek* brought them down, I know not, and it matters not. There is never a Masse Priest, no not *Bellarmin* [m] himself, who can tell how they could have been sacri-

[l] S. Ambros Heb. 7. 1. [m] Bell. de Miss. l. 1. c. 2. Par. Absque his repugnat.

ficed

ficed at that time when they were offe-
ed. *Melchiſedek* perhaps had in his way
either *Oven*, nor *Altare portatile*, that
s, an Altar fit for Travellers to carry
bout, as itinerant Maſs Prieſts have
ow a dayes; and Jeſuite *Salmeron* [a] gives
s leave to think, that *Melchiſedek* might
ffer them to *Abraham*, juſt in the ſame
anner as the High Prieſt *Achimelek*
nce gave the *ſhew Bread* to *David*, 1. *Sam.*
1 and Pope *Gregory* his holy cakes to
ome Troops of *Aquitany*, that were
arching againſt the *Turks*. However
oſt certain it is, that this Bread and
Wine, whether ſacrificed, or not, was
rought by way of either ſupply, or Fe-
ival, to *Abraham*.

But let us ſuppoſe it to have been offe-
ed both ways, that is, both to *Abraham*,
nd to *God*, (for in ſuch a clear caſe as this
here's no danger to be liberal) and let
s ſee in both what Myſteries this literal
enſe can well bear.

Firſt then *Melchiſedek* offered Bread
nd Wine as *a Sacrifice to God*; this *Prieſt*
ffering, I ſay, repreſented our Saviour
Chriſt, and this *Bread* and *Wine* offered,
epreſented both the nature and the
trength of the *Sacrifice*, which Chriſt
ffered among his ſufferings upon the
Croſs; Bread is not Bread, that is, nourish-

[a] Salmer. de Euchar. Tract. 27. Par. Ruit ſecunda.

ment

ment fit for men, as long as its ſubſtance ſtands in the field, or lies on a heap in the Flore; it muſt be cut down, threſh't, ground to powder, and with all this, 'tis not Bread yet. Therefore beſides, it muſt be dryed and prepared, by ſuffering the violent heat of Fire; thus after much a-do, it becomes *Bread*. So *Chriſt Jeſus* was neither *Bread* to maintain *life*, (that is bread of life) nor *Sacrifice* to procure life by any propitiation of ſins, as long as he remained alive, and work'd miracles in his native Countrey; He muſt be beaten, nailed to the Croſs, and put to death, and yet, for all his conſtancy under all theſe preſſures from men, he is not much more then a Martyr. The vengeance due to ſin, the wrath of *God*, and the fire of the Altar, muſt fall from Heaven upon him. Thus true *Melchiſedek* on his Croſs at *Salem*, was by his ſufferings from Jews and Romans made a Martyr; by that fiery vengeance laid on him from above for all our ſins, he hath been made beſides Martyr, our burnt Offering; and in both, *Abraham* and his whole Army might ſee as in a figure, by what they might expect to live, and never dye, when they met in their way both *Melchiſedek* and his *Bread*. The like myſtery lyes in the *Wine*.

Secondly, conſider, if you pleaſe, alſo this

this *Bread*, as offered to *Abraham*. In the first notion, as offered to *God*, it is a Sacrifice; as offered to *Abraham* it is a *Sacrament*. As *Sacrifice*, it did prefigurate what our Saviour was to *suffer* for the sins of mankind; and as *Sacrament*, it promised the refreshments, strength, sustenance, and nourishment, which *Abraham* and all his followers, that is all true Christians, shall receive of true *Melchisedek*, after and from these *sufferings*. As you turn this Bread towards the Cross, there you see the beaten and burnt side, where it was made a *Sacrifice*: and as you turn it towards the *Table*; there you see the Food and Blessing, which worthy Communicants can receive of a *Sacrament*. These two sides answer one to another, as the Womb for the *Birth* (for the Church and all her Children are born out of the Wounds and Passion of their Saviour, as *Eve* was out of the open side of her Husband) and the Breasts for the growth of an Infant: as the Blood of the *Passover*, which saved *Israel* from *Egypt*, and the Manna that maintained them alive when they were saved in the wilderness; as the killing of Victimes upon the great brazen Altar, and the Sacerdotal *Intercession*, *and Blessing* grounded upon the death of these Victimes, before the Mercy-Seat: in a word, as Christ dying

ing for his Diſciples, and Chriſt bleſſing them afterward with Mercies procured for them by that death.

Thirdly, compare this Bread and Wine under this ſecond notion, that is, as a kind of refreſhment offered by *Melchiſedek* to *Abraham*, with the Bread and Wine of the Holy communion, which *Chriſt* hath ordained for his *Church*; in this compariſon that cannot be ſaid properly to have been a Shadow to repreſent *this*: Since both this and that are but ſhadows of ſomething more ſubſtantial then themſelves; and in good ſevere Divinity, ſhadows are not inſtituted to repreſent ſhadows, altho' ſeeing they are much like one another, becauſe both repreſent but the ſame truth, in this ſenſe one may be ſaid to be the Figure of the other; and holy Fathers ſo ſometimes. But however they are two Figures, or Sacraments, agreeing together like two *Images*, to repreſent one and the ſame *Original*. Such two Sacraments were the *Flood*, and the holy *Baptiſme*, which St. *Peter* 1.. Ep. 3. 21. calls ἀντίτυπα that is, anſwerable and *Parallel* repreſentations of waſhing and ſanctification. For Chriſt the true *Melchiſedek* and ſaving Sacrifice of Mankind, being offered upon the Croſs, neither in the firſt beginning, nor the laſt end, but a-

bout

out the middle ſpace of the Generati-
ns, of the World, *God* ſet up in the firſt
veral Sacraments to repreſent Chriſt
coming, and in the ſucceeding Ages,
o other principal and ſignal ones, to
preſent and commemorate him, as al-
dy *come*. Theſe two orders of ſacred
ns, like ſo many *Stars* ſhining in their
ſpective Places, do both ſhew the way
one *Chriſt*: and like the *Cherubs* of
oſes wait upon, and turn their faces
wards one and the ſame *Mercy-Seat*.
hus here *Melchiſedek* with his Banquet,
d Chriſt with his *Euchariſt*, both give
read and *Wine* alike; the one to *Abra-*
m and his Houſ-hold, as an aſſurance
at none of them ſhould ever want
lp and relief, till the *Meſſias* were come
them; and the other preſents Chriſti-
ns with the like refreſhments, as long as
ey will march and fight after the ex-
mple of *Abraham*, untill at laſt they
me to Chriſt. So that if you divide all
ue Children of that moſt faithfull *Pa-*
iark, into two Armies marching the
ne before, and the other after *Chriſt*;
oſe were, theſe are to look upon this
crifice, whereby *Melchiſedek* hath ob-
ined for them everlaſting *Peace* and
ſtice, as the onely Cauſe and Fountain
all the Gracious Effluxes that keep up
red *Travellers*, from either being over-
come

come by their *Enemies* in all their Ba
tels, or from fainting under their ow
infirmities in their long way.

Thus *Melchiſedek* offering his *Bre*
and *Wine*, whether to *God*, or to *Abraha*
may very well bear theſe true Doctrine
and I am ſure that whatever holy Fa
thers have either ſaid, or alluded to thi
purpoſe, comes to no more. In the mea
while, all this is far from ſignifying
much leſs from proving, that like as *Mel*
chiſedek once did offer in Sacrifice *Bre*
and *Wine* to *God*: ſo *Chriſt* muſt ever
day, and upon ten thouſand *Altars* ſacri
fice Himſelf by Maſs Prieſts, under th
ſhew of *Bread* and *Wine*. And I pra
what work do they here in behalf o
Melchiſedek, wherefore they ſhould ca
themſelves Prieſts after his Order?

The *Order* of *Melchiſedek* admits n
more of *Servants* to aſſiſt him, then o
Fathers and *Mothers* to beget him, or o
Predeceſſors and *Succeſſors* to come befor
and after him. But tho' you ſhould allo
about this Myſtery ſome Officers, be
cauſe certainly we cannot think bu
Melchiſedek had Bakers to make the
Loaves, and Mules and Waggons t
bring them, and Slaves to unlade them
to ſet them upon the *Altar* (I ſpeak a
this by ſuppoſition) and to diſtribu
them among the Souldiers, after he ha
conſe

conſecrated them; and tho' you ſhould alſo ſuppoſe that Maſs Prieſts be called in among theſe men to drudg about the Bread and Wine; yet of all theſe Slaves, none can be thought to have been called, or without call to have been ſo bold and ſawcy, as to lay hands upon his Maſter, and to offer *Melchiſedek* himſelf either to God, or to the Souldiers, among his Loaves. If ſome ſuch ſtrange attempt could be proved, that were a Myſtery indeed, that might oblige us to ſeek among the Diſciples, for more Officers then one *Judas*, to bind and deliver up Chriſt at their example. But till that be evidently demonſtrated, (for ſuch a buſineſs muſt not be believed without clear demonſtration) in Gods name what have Maſs Prieſts in them reſembling great and holy *Melchiſedek*, that they ſhould take upon themſelves the title and dignity of his order? They are not Kings, unleſs it be by that round mark which the Barber ſhaves on their heads, which they call [a] *Crown*. Their kindred and extraction is fully known, unleſs it be by chance of ſome Popes, whoſe Fathers were in the dark, but their Mothers were known enough. They have long liſts of Predeceſſours, and brag of long Succeſſions, which *Melchiſedek* had

[a] Durant. Rational. l. 2. c. 1. Par. Septimo Corona.

not

not at all. And they have all, not on
excepted, both beginning and end o
days.

As they are nothing like *Melchiſede*
in their perſons, ſo are they quite diff
rent from him in their Sacrifice. For, t
ſpeak out of their own Principles, th
Order of *Melchiſedek* was ordained t
offer true ſubſtantial Bread: and M
Prieſts by their own confeſſion, off
true ſubſtantial *fleſh*. If you ſay that th
offer fleſh, but 'tis under the appearanc
of Bread; you ſay by the ſame means, th
with this appearance, they may ſeem
what they are not, *viz.* Prieſts after th
order of *Melchiſedek*: but by their offe
ring true real fleſh, they are moſt real
what they will not appear to be, Prie
after the manner of *Aaron*.

Any man may eaſily perceive, that
they be Prieſts of any order, they a
fitted from head to foot, with all the pr
per Characters that may reſemble th
order of *Aaron*, this only excepted, th
they are not deſcended from *Levi*.

1. Roman Prieſts are infirme, and ſi
ners like other men; and, as it appea
ſometimes in whole droves of the
Chief Prieſts, whom they call *Popes*, a
bove the rate of other men. 2. There
fore have they good need to offer aſt
the manner of *Aaron* for their treſpaſſe

as well as for the treſpaſſes of other peo-
ple. 3. They are *many, becauſe they cannot*
continue by reaſon of mortality, Hebr. 7.
23. They are made Prieſts after the Law
of a carnal Commandment: both be-
cauſe their Conſecration is with as
courſe *oyl*, as that of *Aarons* could ever
be: and becauſe the order which they
receive of offering the Body of Chriſt
for Quick and Dead, is not ſo much as
Levitical, as *Aarons* was, and was from
God; but meerly erroneous, and ground-
ed upon nothing elſe then the vanity of
fleſh and blood. 5. The *Tabernacles*
wherein they offer, are made with hands
as *Aarons* was. 6. Their Sacrifices can do
no more then the bulls and goats of *Aa-*
rons could, and ſcarce ſo much. For by
their own confeſſion, they cannot ſo
much as purge [p] away poor venial ſins,
Therefore, by reaſon of this weakneſs,
muſt they oftner be reiterated, then ever
Levitical were: it being not heard, that
whole thouſands of Sacrifices were ever
offered by *Jews* for one man: as it is uſu-
al to hear of four thouſand Maſſes ſung
by Roman Prieſts for one Soul: And as
one ſay, [q] the founder of the *Jeſuits* had
three thouſand of thoſe, which they call
Celeſtial Victimes, celebrated for the hap-

[p] Cajetan de Celebrat. Miſſ. q. 2. Lind. Panopl. l. 4. c. 5 1.
[q] de Tradit. 3. p. Conſid. 5. [o] Petr. Maff. Vit. Ignat. l.
c. 12.

py ſucceſs of one buſineſs he had at *Rome*. 8. What they offer, is what *Aaron* did, *Frankincenſe*, *Cakes* and *Wine*, and as they ſay, true *fleſh* and *blood*, &c. Only Roman Prieſts can exceed the power of *Aaron* by two notable excellencies. 1. In offering the blood of a man ſometimes for the recovery of a vile beaſt; as in the Maſſes of S. *Hubert*, for an hound; of S. *Anthony*, for an hog; and of S. *Rochus* and S. *Barbara*, for any other ſort of cattel. Whereas the power of *Aaron* went no further then to offer beaſts for men, and never men for men, much leſs for beaſts. 2. The other is ſuch as, I think, neither *Melchiſedek* nor *Aaron* were ever acquainted with, to offer the body and blood of their Victimes in ſuch a way that the blood ſhall be really [r] ſhed, and yet the Sacrifice ſhall be *unbloody*.

Theſe two Prerogatives being laid aſide; all the World may quickly wonder why Roman Prieſts will diſown the *Order of Aaron*, whom they reſemble in all other things: and appropriate unto themſelves the *Order of Melchiſedek*, to whom they are altogether unlike. Never ſuch a diſproportion was obſerved between *Officers* of the ſame Order. *Aaron* and his Prieſts and Levites, were ſo well ſorted together, that tho' they differed

[r] Bell. de Miſſ. l. 1. 2. Par. Præter illa Argumenta.

n degrees, yet one might ſee in them
ll, a moſt decent ſuitableneſs, whenſoe-
er they were ſeen together about their
abernacle and Altar: whereas at Maſs,
hriſt whom they make Chief Prieſt,
nd the Maſs Prieſt, who pretend to be
is Officers, agree one with another in
othing, as to this purpoſe. They have
uite different Tabernacle; for Chriſt
ever offered in a Tabernacle made
ith hands, nor the Mass Priests in a
abernacle made without hands. And
hereas no Inferior Prieſts under the
aw, ever were ſo bold, as to ſacrifice at
e Altar without, whilſt the Chief Prieſt
as interceding in the Sanctuary with-
; theſe Maſs Prieſts exerciſe a moſt diſ-
derly Prieſthood: for they never offe-
d when Chriſt was offering on Earth,
hich was the only time for Prieſts to
ficiate under the Chief Prieſt: and
w they take upon them to offer in
s outward Court againſt all Law,
hen the Chief Prieſt, our bleſſed Savi-
r, is entred to intercede in his Sanctu-
which is in Heaven. Thus Maſs
mbles all upſide down; the Prieſts of
el did never offer in the out Court,
when their Chief either was, or
uld be with them; and the Prieſts of
me can never offer, but when he is
ay from them.

Some are pleaſed to think, at leaſt to ſay, that were it not for their continual offering, Chriſt could not continue to be [f] a Prieſt: becauſe they preſuppoſe that a Prieſt continues to be a Prieſt no longer then he ſacrifices. After this rate the Prieſts of *Iſrael* were no more Prieſts after they had paſſed their fifty years, for they did not offer after that age, *Num.* Nor the Prieſts of Rome, in the afternoons, for they are not to offer then: not many of them more then during three or four hours, that is during three or four Maſſes, which they are bound to ſing, and [t] no more, every year. Chriſt Himſelf had not been Prieſt (I ſpeak upon their own principles) during the ſeventy years of the *Babylonian* captivity: nor ſhould or could be hereafter under the Antichriſtian. For Chriſt had no ſubſtitutes, to offer any Sacrifice under that, nor, as they ſay, ſhall have any to ſay Maſs under this. And what will become of moſt Popes, whom they take for their higheſt Prieſts, when by reaſon of their age, or other employments about the Church, they never, or ſeldom officiate? I will ſay more; In the judg-

[f] Alph. de Caſtro cont. Hæreſ. l. 10. Tit. Miſſa. Par. Sec. argumentantur. Salmero De ſacrif. Tract 27. Suarez. Diſp. ſect. 2. Par. Circa Secundum. Bocan. De ſacrif. q. 4. Par. Sed. da concluſio. Bellar. De Miſſ. l. 1. c. 6. Par. Præterea. [t] c. 25. n. 88.

ment [u] of their beſt Doctors, Prieſts may be Prieſts, and honeſt Prieſts, without ſaying ſo much as one Maſs in their whole life. And thus Sillily Maſs pretends to be neceſſary to uphold the eternal Prieſthood of Chriſt.

But the true and direct Anſwer (altho' ſuch filly things need no anſwer) is, that Officers and dignities (ſuch are the Prieſtly and Royal) given for life, are not at all limited either to *Acts*, or to moments of *Function*. Witneſs thoſe Prieſts, who neither ſay Maſs, nor abſolve, and yet keep their Prieſtly Office. I anſwer ſecondly, that there are ſometimes ſuch ſignal Acts, as can give a denomination, and a title, not only during their Exiſtency, but all along the time, that the Effects produced in that moment of their Exiſtency can laſt. So *God*, and the Bleſſed *Virgin*, (to inſiſt on no more examples) continue really throughout all generations, the one to be the Creator for a work done in ſix days, and the other, to be a Mother for childbearing of nine months.

Our Saviour without Roman Prieſts, or Roman Maſſes, continues to be Prieſt for ever, upon this threefold account. 1. Prieſthood is a Dignity that cannot be

[u] Bonavent. 4. Diſt. 12. q. 4. Alexand. Alenſ par. 4 q. 51. Gran. de mor. Miſſ. q. 1. concluſ 1. Suarez Diſp. 80. ſect. 1.

taken away but by *degradation*, or by *death*; which have no place in Jeſus *Chriſt*. 2. Altho' the actual offering of himſelf upon the Croſs, was of few houres; the ſtrength and effect of this Offering is as long and laſting, as if the Offering it ſelf were eternal. 3. If a perpetual office requires, a perpetual Function: Interceding, which is as eſſential to Prieſthood, as *Offering* or *Sacrificing*, perpetual. *Durant* himſelf is full for this: *Chriſt*, ſays he, [x] *performed excellently the Office of Prieſt, when he offered himſelf upon the Croſs for the ſins of mankind, and performs it yet more gloriouſly now, when ſitting at the right hand of his Father, he intercedes continually for us.* The holy Apoſtle intimates the firſt account, Heb. 7. 16. *by the ſtrength of an indiſſoluble life.* And more plainly, 24. when he ſays, *that Chriſt hath an unchangeable Prieſthood, becauſe he continues for ever.* He intimates the ſecond, Heb 9. 12. when he ſays, that *Chriſt once for all entred into the Holy Place after, or by having procured an everlaſting Redemption.* And he inimates the third, Heb, 7. 25. and the firſt and the ſecond alſo, when he ſays, that *Chriſt is able to ſave them abſolutely, whoſoever addreſs themſelves to God by him: living for ever that he may intercede for them.*

x Durand. Rational. l. 1, De Sacerdote fol. 27.

Now

Now what doth a Roman Prieſt with his wafers any more towards theſe great fundamentals, which keep up the Eternal Prieſthood of Chriſt, then an *Aſtrologer* with his Inſtruments, towards the upholding of Heaven? or *poor Robin*, with his Predictions towards the cauſing of a good year? The very Maſs Prieſts can ſometimes laugh at theſe [y] weak reaſons, when they are ſquabling among themſelves.

[y] Gabr. Vaſq. T. 3. Diſp. 225. c. 2. Par. Verum quamvis. Id. T. 1. Diſp. 185. c. 2.

CHAP. XII.

That neither Roman Prieſts, nor Roman Maſſes, have any propable ground in Scripture

I Have the longer inſiſted upon the Sacrifice and Prieſthood of *Melchiſedek* both becauſe generally it is not ſo well underſtood by *Reformed*, and becauſe generally it is moſt groſly abuſed when inſiſted upon by *Roman* Catholicks; although theſe in good truth may rather therewith deſtroy their Maſs, then in any appearance eſtablish it. For if *Melchiſedek* did offer to God Bread and Wine, that might be a ſignification of that Sacrifice on the Croſs, where are to be ſought both the true *Bread* of eternal Life, and the true *Wine* of eternal Joy. And if you refer it to the Holy Communion, where the Holy Fathers ſay, [a] our Saviour offered to his Diſciples the ſame thing which *Melchiſedek* gave to *Abraham*, then as *Melchiſedek* gave true ſubſtantial Bread and Wine, it is a folly to conclude thence, that Chriſt ſhould have given true ſubſtantial Flesh and Blood. For what ſimplicity is it, if not worſe then ſimplicity, becauſe *Melchiſedek* hath given Bread and Wine, hence to con-

[a] S. Cyprian, l. 2. Ep. 3. ad Cecil. S. Auguſt. de Civ. l. 17. c. 17. clude

clude, therefore Chriſt gives at the Communion Flesh and Blood under the shew of Bread and Wine? may I not conclude as wiſely, out of the *Paſchal Lamb* (which moſt *Papiſts* do make [b] uſe of, for to prove their Maſs Sacrifice) becauſe *Moſes* gave *Fleſh* and *Blood*, therefore Chriſt gave upon the Croſs, or upon his Table, true *Bread* and *Wine*, under the shew of Flesh and Blood? And if the Paſchal Lamb of *Moſes* proves the Communion to be *Fleſh*, why shall not the Sacrifice of *Melchiſedek* proves as ſtrongly the ſame Communion to be Bread? If *Moſes*, *Gen.* 14. or *David*, *Pſal.* 110. or the Apoſtle, *Hebr.* 5, 6, 7, 8, 9, 10. *Chapters*, who are the three Authors only whom we may conſult upon this Point, had given the Church any ground to think, firſt, That *Melchiſedek* offered himſelf as a Victime among his Loaves: Secondly, That preſently after, ſome of his Slaves took him alſo, bound him up to the Altar, and at laſt offered him both under that great heap of Bread, and within the Veſſels of Wine. And thirdly, That this Office was ſetled upon them, or others, whom they should name for Succeſſors, as long as *Melchiſedek* should be Prieſt; Theſe three Arti-

[b] Alph. de Caſtro. cont. Hereſ. l. 10. Titul. Miſſa. Bell. de Miſſ. l. 1. c. 7.

cles (and nothing leſs) might have holpen the Roman Affairs with ſome pretence.

To ſupply it to the utmoſt of their Power, ſome ſtretch their wit beyond reaſon: for on one part, they flea off all the out-ſide, which of nature belongs to the Paſchal *Lamb*, to have *Fleſh* without *Accidents*. on the other part, they pick off the intire inward being of *Bread* and *Wine* from within their natural outſide, to have thereby, the *Accidents* of theſe Bodies without *Subſtance*: and ſo taking the Flesh and Blood of *Moſes* his Lamb, and the empty Shews and Accidents of *Melchiſedek*, Bread and Wine, and ſorting thoſe with theſe, as well as they can together, they make up the *Compound*, which muſt fill up all Types and Figures. And this ſorting and compounding is what they call *Conſecrating*, and *Singing* Maſs.

Naturally few men can think, but it were a leſſer inconveniency once to admit of an uſual Figure into our Saviours Speech, *This is my Body*, then to forge and bring in continually ſuch an unnatural Disfiguration againſt his Creatures, of *Bread* and *Wine*, and *Fleſh* and *Blood*. But when this Prodigy is like to fall upon the *Saviour* Himſelf; who can be ſo

[c] Bell. de Miſſ. l. 1. c. 7. Par. Reſpondeo Euchariſtiam.

un-

un-chriſtian as not to keep it off from him, with admitting rather, if need would require it, all ſorts of both uſual and unuſual Figures one could think of? It is an infallible Rule in St. *Auguſtine*, *That whatſoever we find in the Word of God, that cannot properly be referred either to holineſs of Life, or truth of Faith; as when Chriſt ſays, Unleſs we eat his Fleſh, and drink his Blood, you ſhall not have life, &c. we muſt underſtand it with a Figure.* You may be ſure, that *Abraham* would never have carried away his Son, nor tied him upon an Altar, in order to ſacrifice him, unleſs the Voice of *God* had been ſo expreſs, and ſo clear for *Iſaac*, *Gen.* 22. that nothing could help this loving Father, to underſtand that hard ſaying, of any thing elſe, then *his Son, his Son Iſaac, his only Son, whom he loved.* Therefore, whenſoever Roman Prieſts go about to ſacrifice the Son of God, and to bind him, not hand and foot onely, but ſenſe and ſoul, to and within the capacity of a thin wafer (a weak priſon for a mighty Saviour) they muſt needs ſhew the Command they have of doing it, expreſſed in terms ſo plain and ſtrong, that there is no poſſibility left to either ordinary ſenſe, or uſual figures of

S. Auguſt. de Relig. Chriſt. l. 3. c. 10. Idem. c. 12, 13, 14, & 15.

Men

Men, to underſtand it otherwiſe. *Aaron* and all his ſucceſſors, tho' it was but to offer Rams, and Goats, yet they had a whole ſet of Inſtructions and commands for this ſervice, ſo full, and ſo often repeated, that it had been both ſtark blindneſs to doubt of it, and open rebellion not to do it: therefore no leſs can be expected of Roman *Popes* and *Prieſts*, but that ſince they will take upon them to ſacrifice the Son of God, and to bring by their Sacrifice that living both God and Saviour to a ſad condition of death, they bring as expreſs order for this, as either *Abraham* had for his *Son*, or *Aaron* or *Eleazer* for their *Beaſts*.

Now therefore we muſt ſee, what clear Warrant, what abſolute Command, and what irreſiſtible Arguments, Maſs Prieſts have out of holy Scripture, to inforce and countenance ſuch a ſtupendous Office, as is the ſacrificing a great God. Firſt, they are either ſo obſcure, or ſo weak and uncertain, *in their own Opinion*, that the Maſs Prieſts themſelves who have a viſible Intereſt to think them good, do either contradict, or ſuſpect them. Secondly, they are ſo weak and ſo uncertain in themſelves, (whatever Roman Prieſts may think of them) that, to prop up *Maſs Sacrifice* with ſuch Reaſons, is to uphold plain *Impiety* with plain *Folly*.

I be-

I begin with what theſe Reaſons are, in their own opinion. 1. Their firſt and main one is taken out of the Figures of *Melchiſedek*, and *Davids* Oracle with it, *Thou art a Prieſt for ever, &c.* Which words, ſome [e] take as a full proof of the ſtanding continuation of *Maſs Prieſthood*, and Sacrifice. But in the judgment of others, this proof is not only weak, but alſo falſe. For, [f] ſays *Vaſques*, *Chriſt hath no need of this continuing Sacrifice; for he ſhall be Prieſt ſtill, even after the end of the World, when there will be no ſuch ſacrifice.*

2. Another Proof they moſt inſiſt upon, is the Sacrifice of the *Paſſover*, which they plead to have been intended, as a figure to repreſent Maſs, and to be accomplished at Maſs. But [g] *Bellarmin* betrays unluckily the weakneſs of this Argument, by a clear demonſtration out of S. *John* 19 36. *A bone of him ſhall not be broken, which*, ſays *Bellarmin* moſt truly, *was foretold of the Paſchal Lamb, and fulfilled in the Paſſion.*

3. The same flaw is notoriouſly to be found in their manner of arguing out of the Sacrifice, *Exod.* 24. and other Moſaical oblations, that the Communion which Chriſt inſtituted, and conſe-

e Marr. Becan. de Sacrif. q. 4. Par. Melchiſedek non ſolum repraeſentavit. Bellar. de Miſſ. l. 1. c. 6. Par. Eſt etiam alia. f Gabr. Vaſq. T. 3. Diſp. 225. c. 2 Par. Verum quamvis g Bell. de Miſſ l. 1. c. 7. Par. Illud autem alterum.

quently

Men, to understand it otherwise. *Aaron* and all his successors, tho' it was but to offer Rams, and Goats, yet they had a whole set of Instructions and commands for this service, so full, and so often repeated, that it had been both stark blindness to doubt of it, and open rebellion not to do it: therefore no less can be expected of Roman *Popes* and *Priests*, but that since they will take upon them to sacrifice the Son of God, and to bring by their Sacrifice that living both God and Saviour to a sad condition of death, they bring as express order for this, as either *Abraham* had for his *Son*, or *Aaron* or *Eleazer* for their *Beasts*.

Now therefore we must see, what clear Warrant, what absolute Command, and what irresistible Arguments, Mass Priests have out of holy Scripture, to inforce and countenance such a stupendous Office, as is the sacrificing a great God. First, they are either so obscure, or so weak and uncertain, *in their own Opinion*, that the Mass Priests themselves, who have a visible Interest to think them good, do either contradict, or suspect them. Secondly, they are so weak and so uncertain in themselves, (whatever Roman Priests may think of them) that, to prop up *Mass Sacrifice* with such Reasons, is to uphold plain *Impiety* with plain *Folly*.

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quently

quently their Maſs is a moſt real Sacrifice, ſuppoſing that [h] all, or moſt of them, were Figures to be fulfilled in this. For Pope *Leo* deſtroys ſuch reaſons, and [i] teaches ſolemnly, *That all the myſteries of former Ages, and all ſorts of Sacrifices, were Shadows and Figures, that both pointed at, and ended in the Sacrifice of the Croſs.* Therefore this Argument [k] is taken by other School-men for a meer probable conjecture.

4. Of all Prophets, *Malachy* is the man, whom they think [l] to have moſt clearly foretold Maſs. *In every place ſhall be offered unto my Name a pure oblation,* Malach. c. 1. Yet *Arias Montanus,* [m] whom they acknowledg to be a right pious and learned man, cannot ſee it; nor doth he find any thing in this Prophet, that can ſatisfy his fellow Prieſts. And theſe are the likelyeſt proofs, which the old Teſtament can afford them, which their own men thus contradict. The New Teſtament helps them as ill, or worſe.

1. After they have ſcrewed what they can out of *Chriſts Inſtitution,* which ſhould be the proper ſeat of Maſs; ſome do ingeniouſly confeſs, [n] that, *what all*

Bell. De Miſſ. l. 1. c. 8. Par. Huc referri poſſunt. i Leo magnus. Serm. 2. de Paſſione Domini. k Franciſc. Suarez. Diſp. 74. ſect. 2. Par. Illum autem alterum. l Suarez. Diſp 74. ſect. 1. Par. Sed præcipuum Bell. de Miſſ. l. 1. c. 10. Sed inſigne. m Suarez. Ibid. Par. Quocirca ſæpe miratus. n Ibid. ſect. 2. Par. Secundo principaliter.

the

he Goſpels have ſaid concerning it, can by ſelf convince no man. Only they gueſs it e very conſonant with the words, and fts of Chriſts. Therefore inſtead of lear and invincible Demonſtrations, for nothing leſs can evince this ſtrange acrifice) they muſt be contented with ch reaſons, as themſelves acknowledg be no better then *Probabilities* [o] and onjectures.

2 The like Fate have the two words, *this*, Whereupon yet they dare build o Sacraments, and one Sacrifice, that three high and large Myſteries, hich were ſufficient of themſelves ithout any more addition to take up e whole Church of Rome. Some ould fain interpret it, *Sacrifice this*; ecauſe ſometimes the ſame words, in lebrew, ſeem to ſignify it, but o- ers reject it [p] as *ridiculous* in matter of roof.

3. The threefold Argument, which ey will ſqueeze out of the inſtitution, *att.* 26. &c. is quite as bad, tho' it be ore relyed upon, to demonſtrate that hat Chriſt did, and commanded to , is their very Maſs Sacrifice, becauſe ſays in the preſent tenſe, *This is my ody, which is given, which is broken*;

[o] Suarez. Diſp. 74. ſect. 1. Par. Secundo poteſt. Id Par. Ultimo adjungere. [p] Bell. de Miſſ. l. 1. c. 12. Par. Sed errant.

and

and this is my Blood, which is shed. An therefore they [q] conclude, that his Bod was Broken, and his Blood shed at th Communion, and ſo it was a Sacrific But others reject theſe three Argument [r] and apply (as well they may) this *giv ing, Breaking, and shedding*, to the Sa crifice upon the Croſs, which was to b done the next day; wishing [ſ] their Com panions not to ſtand upon ſubtiltie and to ſeek ſome ſtronger reaſons fo their Maſs.

4. Finally come we now to the ſtron hold, and seat of Maſs, *this is my Bod* What clear Proof can be made ou hence, a ſober man can eaſily gueſs, b their wrangling among themſelves about every one of theſe words. The confeſs, [t] that the very reading of a they ſay or unſay about the firſt word *Hoc*, that is *This*, were enough to over turn ones brain, or at the leaſt, to tir out his patience. No leſs contradictin shall you find among them upon *eſ* that is, *is*. And very near as much abou *Body*. For though all have the ſame in tereſt to find out Maſs, and Tranſubſtan tiation in theſe words; this work is ſ

q Janſen. Concord. Evang. c. 131. pag. 903. Canus de Loc l. 12. c. 13. A. a. Caſtro. l 10. Tit. Miſſa. Salmero de Euch Tract. 27. p 203. Bell. De Miſſ. l. 1. c. 12. r Titelman. Matth. 26. Cajetan. 1. Corinh. 11. Pic. mirand. Apolog. q. ſ Vaſquez. t. 3. Diſp. 199. c 1. Par. De verbo autem effunde t Catharinus de Verbis quib. Tract. 2. Par. Lector confide

har

ard to compaſs, that they muſt ſeek it
ut ſeveral wayes; and at laſt, after they
ave tortured and turned theſe words
n all ſides, the ableſt and acuteſt of
em muſt ſay, [u] that what they ſought
or is not expreſt in holy Scripture,
or can [x] be proved by Scripture. Car-
inal *Bellarmin* himſelf, tho' a *Goliah*
this Camp, is forced to yield. *Scotus*
cit, &c. That is, *Scotus ſays*, ſays he,
That there is no place in Scripture, that
an oblige one to admit of Tranſubſtantiati-
, without the Declaration of the Church:
nd this is not unlikely, ſince moſt learned
nd acute men, ſuch as Scotus *was, have*
en of this opinion

The whole buſineſs amounts to this.
There comes a gallant *Souldier* ſent
rom *Court*, as he ſays, with a Com-
miſſion both to govern a *Frontier*
Town, and to put in a Garriſon. The
Town wanting no allegiance, is ready
o receive this new Governor, only
eſires to ſee his power. Then he pro-
duces divers Papers, which certainly
have the Kings Hand, but ſpeak never
one plain word of either Garriſon, or
Governour. Or if you pleaſe, there
comes a bold Monk, like Father *Eſcobar*,

[u] Gabr. Biel. Lect. 40. Cajetan. q. 75. a. 1. Contaren. De
ſacra. l. 2. c. 3. [x] Occam. Quodl. 4. q. 34, & 35. y Bell. de
Euchar. l. 3. c. 23. Par. Secundo dicet.

or

or *Bauny*, with Bulls from his *Holineſ* in order, as he ſays, to fulminate a *Janſeniſts*, becauſe they ſtand too ſti for the Doctrine of St. *Auguſtin*, and to remiſs for the Sovereignty of the Pop Great ſtir is made in all the Churche for the executing of theſe Bulls: bu when they come to be well read, an examined in order to execution, no one word is found in them all, tha tends plainly and directly towards ex communicating *Janſeniſts*; unleſs yo be pleaſed to take every word, as hi Fryers will interpret it, who neithe agree among themſelves about thei interpretations, nor dare ſay, that ther is any thing expreſs againſt any on *Janſeniſt*. What then hath a wiſe Ma giſtrate to do, but to keep his peopl quiet, and to put theſe fellows in th Goal.

The caſe in hand is worſe then both theſe. The Church of *Chriſt* hath bee happy, during many hundred years, with the pure *unbloody ſacrifice* of Pray ers, and Almes, &c. and the *Sacraments*, *Types*, *Antitypes*, that is, ſacred Images, repreſenting by their Inſtitution, and applying by Gods *Spirit*, the Body and Blood of Chriſt, offer'd to God upon the Croſs. The Apologies, and Confeſſions of ancient Fathers ſpeak of no more,

more, and they who came next after them, interpret it word for word ſo. A long while after, ſwarms about a Rabble of Monks, crying, that theſe were but hollow ſervices; that neither the Figures of the Law, nor the Oracle, of Prophets could be fulfilled with ſuch Offerings, and in a word, that to perform well the Inſtitution of the Sacrament, which Chriſt hath left with his holy Church, she muſt both offer and ſacrifice *Chriſt Himſelf.* It was not hard for Prieſts, who then were reputed to have all the learning, and the holineſs of mankind, and had the ſecular power of *Rome* beſides, to make a great buſſle among men, ſuch eſpecially as they were then, moſt ignorant, and moſt zealous. But now when the heat is ſomewhat over; if you will inquire into the grounds which theſe men had, to amaze the world, and fill the Church with theſe deſperate propoſals, of *converting Bread* into *Flesh*, and of ſacrificing Chriſt alive, by lodging him within the quantity of a thin Wafer, &c. with a whole ſet of continual inviſible Miracles, you ſhall not find one ſyllable in the whole Inſtitution, which is pretended for all this. And tho' they raiſe *Moſes*, *Melchiſedek*, *Iſaiah*, *Malachi*, out of the Old Teſtament to foretell Maſs; and all the

the holy Evangeliſts out of the New
confirm it; at laſt they are forced
confeſs, that all theſe holy men ha
not one expreſs word to this purpoſe
but that the Church, that is, themſelve
Popes and *Maſs Prieſts*, declared it
For that no better Church did it, appe
by their Confeſſion, who[y] put *Tranſ*
ſtantiation, *Indulgences*, and *Purgato*
among the things moſtly unknown
Ancient Fathers.

Now, if all the Reaſons that can
brought in the behalf of Maſs, be
weak in their judgment, who have a vi
ble intereſt to believe, and to ma
them ſtrong, how weak muſt they
in themſelves?

I begin with the words of the *Inſtit*
tion, which, or nothing muſt be the fe
and, as they think, the very Inſtitutio
of Maſs, *Chriſt took Bread, and bleſſed*
and gave to his Diſciples to eat, ſaying th
is my Body. And therefore, as they co
clude, he ſacrificed, and offered his B
dy to his Father, under the ſhape of th
ſame Bread: Is giving Bread to men
ther a ſignification, or a means of offe
ring Flesh to God? And where is in
this the leaſt intimation of a Sacrifice

1. Where is that *Addreſs* and Adoratio

y Alph. a Caſtro. l. 8. Tit. *Indulgenter*, Edit. Pariſien. 15
pag. 578.

to

God, which is inſeparable from every wfull Sacrifice? They go about [z] to ove out of S. *John* 4. that there would *Sacrifices* under the Goſpel, becauſe ere will be *Worſhipping*: But now me-inks they ſhould do better, to ſhew us ere any Act, or any word that belongs worſhipping, before they think of crifice, for certainly one may worſhip ithout ſacrificing, witneſs the *Phariſee* nd *Publican*, who prayed in the Tem-e, *Luke* 10. But it is impoſſible to *Sacri-e* without *worſhipping*. Where then is at neceſſary and decent action obſer-d? Is ſpeaking to men, and bidding em to eat, a likely way of praying to *nd*? If you ſay, that when *Chriſt* bleſ-d the Bread, and gave thanks, he pray-d to God; you ſay true, but not to the urpoſe. For this Bleſſing the Bread, and ving thanks to God, is the ancient ucharift and Sacrifice of the old hurch, which in the Roman had the rtune (not unlike the Fat kine, that ere devoured by the Lean, *Gen.* 41. 20.) ot to be better eſteemed then a Preface, nd [a] an accidental Ceremony to the rand Maſs Sacrifice, that comes after, nd is conſecrated to God, by words irectly ſpoken to men. *Take eat, &c.*

[z] Bell. de Miſſ. l. 1. c. 11. Becan. de Sacrif. q. 6. Par. Prima Conclusio, Alanus, de Sacrif. l. 3. c. 18.

2. Where

2. Where is the *Altar*, which they will alledge ſometimes, [b] as an infallible demonſtration of *Sacrifices*? Were the Portative Altars of Itinerant Prieſts then in uſe? And did the Diſciples find it ready in, or did they bring it with them into the upper Room, where Chriſt, as they think, ſaid the firſt Maſs?

3. Since they confeſs, that their Sacrifice muſt be [c] *viſible*, and the Act of offering it *external* and *expoſed to ſenſe*; and the end of it, to be the acknowledging both of human Infirmity, and the higheſt honor, that can be done *to God*; for Gods ſake, how are theſe three or four things either expreſſed, or involved at Maſs by this ſaying, *This is my Body*?

1. Was the *Fleſh of Jeſus Chriſt*, which they pretend to be offered, to be ſeen in the Bread, while he was conſecrating it? Can any Prieſt perceive whether the Flesh be, or be not, in a *conſecrated wafer*? And with what reaſon can they ſay as [d] they do, that Chriſt is ſeen in the form and colour of the Wafer, which is the very covering, that hides it, and keeps it from being ſeen? 2. Is the *Tranſubſtantiating* the *Bread* and *Wine* into Chriſts Flesh and Blood (wherein they ſay the real Immolation conſiſts) *external* and

b Bellar. de Miſſ. l. 1. c. 2. Par. Sextum Argum. ult. nec cap. 16. c Bell. ibid. c. 2. Becan. de Sacrif. q. 2. Par. Quint Concluſio. d Becan. ibid. q. 6. Par. Secunda Objectio.

expoſed

xpos'd to any ſenſe? Do Prieſts, and
ommunicants, either ſee the ſtirring,
hear the noiſe, either when the ſub-
nce of Bread is skrewed out of its Ac-
dents, or when the Flesh of Chriſt is
rewed into them? And when they e an-
er, 'tis enough if it be heard in the *ut-
ring of the words*; why do they not
erefore ſay as well, and upon the ſame,
better ground, that the Bleſſed Trini-
, the ſouls and thoughts of men, and
e very ſubſtance of Angels, when we
eak of them, are things ſenſible, yea
more ſenſible then what they do, be-
uſe we preach loud enough of imma-
ial ſubſtances; when as for f certain
od conſiderations the Maſſes *Conſecra-*
s is utter'd exceeding low? 3. How
mes this Sacrifice of the Body and
ood of Chriſt, to be a proper means of
alting Divine Majeſty, and acknow-
ging human Infirmity? For this they
ake to be the main end wherefore
y ſing Maſs. Is God the Father moſt
ghly pleaſed, and exalted, when he
s his dear Son either flung down into
e ſtomack of a Prieſt, or ſucked into
e belly of a Spider? And is this a fit
preſſion of human Infirmity, to ſee
e Prieſt at an Altar, appear with more
wer then all Angels together have?

e Cran. ibid. f Ration. l. 4. de Canone.

And

And whenſoever he will be pleaſed
to ſay five words, to de able to
ten Miracles? Such Proofs, and
Doctrines, are well met together
point of Inconceiveableneſs: and
ſuſpect that men muſt tranſubſtanti
their Brains into what I am loth to
before they can believe Maſs and Tr
ſubſtantiation upon ſuch grounds.

All their other Reaſons are as unli
ly to be found. I will inſtance but
theſe five, which the Council [g] of *Tr*
hath made choice of to aſſert their
Prieſthood, before they curſe [h] th
wilful People that will not ſubm
unto it.

The firſt is the Figure of *Melchiſe*
which, as it hath been already demo
ſtrated, under what notion ſoever it
conſidered, can prejudice, but cann
ſerve Maſs. For as a Sacrifice, that Bre
could never be dried and heated at a
other fire, then at that of Divine ve
gance upon the Croſs; or as a Sac
ment, it ſignifies that ſtrength, and t
refreshment of Grace, wherewith *Chr*
the true *Melchiſedek*, would from abo
bleſs his People in all their travelli
and marches, untill his firſt coming,
the Holy Commnnion promiſes us
like bleſſing, till the ſecond. Accordi

g Concil. Trident, Seſſ. 22. c. 1. h Ibid. Can. 1. &c.

that of S. *Peter*, *Act.* 3. 26. *God hath raiſed his Son to bleſs us.* If the Roman Church can tranſubſtantiate the Hiſtory of *Moſes*, concerning *Melchiſedek* offering Bread, into a Legend, concerning *Melchiſedeks* Slaves offering their King and Maſter under the ſhape of empty loaves; that figure will ſerve ſomewhat their purpoſe, and then it will be time to look for another Anſwer.

The ſecond is the Figure of the *Paſchal Lamb*, which, as they ſay, was fulfilled at the Lords Supper. For out of the Bread and Wine which *Melchiſedek* did offer, taking only the accidents, and leaving aſide the ſubſtance: and out of the Lamb which *Moſes* offered, taking the whole fleſh and ſubſtance, and leaving the accidents and skin behind, they in great wiſdome have got ſomething to repreſent the Roman Maſs. But here I find moſt viſibly that general Councils, even when his Holineſs hath confirmed them, can erre both in Reaſon, and much more in Divinity, if this *Tridentine* really meant to make of this Lamb, what *Bellarmin* and others do make of.

The Council of *Trent* errs grievouſly in good Logick and Reaſon; for the ſtrength of this reaſoning, as Jeſuite *Be-*

[1] *Bell. de Miſſ. l. 1. c. 7.*

can [k] contracts it, comes to this. Th
Paschal Lamb was a figure of the Mas
the Paschal Lamb was a Sacrifice
Therefore Mass is a Sacrifice. Just as if
should argue thus, *Sarah* and *Agar*, (as S
Paul says, *Gal.* 4.) were two Figures, th
of the Gospel, this of the Law: *Sara*
and *Agar*, were two Women, therefor
the Gospel and the Law are two Wo
men. With this Logick I may better ar
gue. The Paschal Lamb, as Mass Priest
say, was the Figure of Mass, the Pascha
Lamb was a bloody Sacrifice, once, an
no more to be offered in a year in th
evening, and then not a drop of th
Blood must be drunk, but all must b
sprinkled about the doors; therefor
Mass is a bloody Sacrifice, that must no
be sung every day; nor any day in th
morning, and there the Priest must no
drink more of the Cup then a lay-man
Such strong reasonings well becom
the Mass. *Bellarmin* upon the same Ar
gument bungles yet worse. He presup
poses [l] what he should prove, namely
that the Disciples did eat the flesh o
their Master at his supper; and hence h
concludes (as well he might upon such
presupposal) that therefore he had bee
then sacrificed. The Reverend Fathe

[k] Becan. de Sacrif q. 4. Par Tertio probatur, [l] Bell.
Mass. l. 1. c. 7. Par. Dicent enim Adversarii.

of Trent [m] allow themſelves the ſame liberty. And they do well, for certainly it is much an eaſier task, to preſuppoſe Maſs, then to prove it.

But ſecondly, their *Divinity* is full as bad as their *Logick*. For that the figure of the Paſchal Lamb relates properly to the paſſion, and not to the *Euchariſt*, can be demonſtrated by three infallible evidences. 1. By the teſtimony of St. *John*, c. 19. who ſays expreſly, that that was fulfilled upon the Croſs, which was ordered about the paſſover, *Exod.* 12. 46. and *Numb.* 9. 12. *A bone of him ſhall not be broken.* 2. The Paſchal Lamb, which took away the ſins of that Houſe, where it was ſlain, repreſented the Lamb of God, that takes away the ſins of the World; which was done upon the Croſs, by that *Sacrifice*, wherein lies the original and primitive fountain of Propitiation for ſin, not by the Sacrifice of Maſs, which can procure no pardon for *mortal*, and ſcarce any for *venial* ſins. 3. By a demonſtration of the Fact. It was at his paſſion, and no where elſe, that this Lamb of God, was according to the Law, *Exod.* 12. 8. and 9. *roſted* with the fire of vengeance and judgment, and kept from being burned, not by any intrinſecal help, as fleſh is when ſodden

[m] Concil. Trident. Seſſ. 22. c. 1.

in water, but by his own juice and li
quor, that is, his own ſtrength and hol
neſs. For I preſuppoſe, that if Roma
Prieſts be confident to ſay, and ſome o
them perchance ſimple enough to be
lieve, that Chriſt at his laſt Supper ha
all his Body and Blood in his hand, an
ſo put himſelf whole in the mouth o
his Diſciples; yet none of them will ſa
that the heat of their mouths, or ſto
macks, did ſcorch him ſo, as to mak
him feel any part of what hath been pr
figured by *Roſting*.

This one Reaſon is enough to deſtro
the fifth ground, which the ſaid Counc
takes from all other Sacrifices and offe
ings under the Law; as if the truth an
the accomplishment of all theſe figur
were found at Maſs. There was not o
propitiatory Sacrifice under the La
but was put to a violent and painful
ſtruction, both to repreſent under t
law what ſinners did deſerve, and
prefigure what againſt the times of t
Goſpel, our Saviour *Chriſt* was to ſuff
This ſuffering was clearly ſeen an
heard in the violent death upon t
Croſs, and in the *ſtrong cries and Tea
Hebr.* 5. 7. which are the ordinary e
preſſions both of trouble and torme
But as to that eaſy and ſenſleſs shado
of Death; wherein they make Chriſt

t Maſs; *Moſes* hath neither roſted
Lambs, nor burnt Sacrifices to repre-
ent it, or if he have, the Tridentine Fa-
hers may do their cauſe a great deal of
ight, to ſhew where. For it is not to be
magined, that every petty circum-
tance of Chriſts Sacrifice on the Croſs,
hould be both foretold by Prophecies,
nd foreſhewed by Types and Figures,
nd that theſe Miracles and ſtupendous
ſſages, which ever ſince above ſixteen
undred years, happen every day to
hriſt at Maſs, ſhould not be ſo much as
nce hinted at, if they were true.

The fourth Proof for Maſs is taken
t of the Prophet *Malachy*, 1. 11. *From
eriſing up of the Sun unto the going down
the ſame, my Name ſhall be great among
e Gentiles: and in every place Incenſe
all be offered unto my Name, and a pure
lation.* Upon which words, the Para-
raſe or Interpretation of Jeſuite *Becan*
good enough. [a] *The Chriſtians, who,
m being Gentiles, ſhall be converted to
t Faith, will ſerve me better through the
hole World, then you (Jews) have hitherto
ne in Judea; And every where ſhall be
fered to me, by Chriſtians, not an unclean
crifice, ſuch as yours is, but a pure one.*
ence, by an admirable Logick, they
ill draw this Concluſion, That there-

[a] Martin Becan. de Sacrif. q. 4. Par. Verba Malachiæ ſic,

fore Chriſts Body and Blood ſhall
really deſtroyed, and ſacrificed to G
at Maſs. *Bellarmin* ſpends a whole Cha
ter to make good this ſtrange inferenc
whereas all that can be made out eith
of this, or of other like Propheſies,
Iſa. 19. 21. and 26. 21. And *Jeremiah*
17. is this onely, That God ſhall be ſer
ed under the *Goſpel*, as well and bett
then under the *Law*, with *Sacrifices a*
pure Oblations. All the difficulty ther
fore remains to know, what theſe Sacr
fices and pure Oblations under the Go
pel muſt be. The moſt ancient Fathe
ſay, they are [p] *Sacrifices of Praiſe*: *of Pra*
er, with pure Conſcience: *and of an humb*
contrite heart: an [q] *Incenſe by Devotion*:
pure Oblation and Sacrifice made with g
Works: and the [r] *Bleſſed Communion* b
fides, as the proper ſeat and center of
theſe pure and ſpiritual Oblations.
offer (ſay [s] they upon theſe words of M
lachy) *to the high God the Sacrifice*
Thanſgiving, the moſt Divine and Celeſti
Sacrifice. We offer after a new manner t
pure Oblation of the new Covenant: T
Sacrifice is a contrite Heart. We burn a
before Him the Oblation here mentioned
the Prophet, in every place, with our Pr
ers, offering to God the ſweet fruits of h

Tert. cont. Jud. c. 5. & Marc l. 4 c. 1. q Euſeb de Dem
1. c. 4 r Iren. l. 4. 32. ſ Euſeb. de Dem. l. 4. c. ult. Th
3. Mal.

Know

Knowledge. We offer, and incenſe likewiſe the Memorial of the great Sacrifice; celebrating the Myſteries which he hath prescribed to us: and conſecrating our ſelves both in Body and Soul to Him, &c. To this add the *Oblations of the Gentiles*, as 'tis intimated by St. *Paul. Rom.* 15. 16. and interpreted by St. *Chryſoſtome*, Hom, 29. and foretold by *Iſa.* 66. 19, 20. in a Propheſie quite parallel to this, *I will ſend unto the Nations that have not heard my Name, and they ſhall declare my Glory among the Gentiles*, which is the Comentary of *Tertullian*[u] upon *Malachy*) *and they ſhall bring all your Brethren for an offering unto the Lord.* Wherefore, ſays St. *Chryſoſtom*, *My Prieſthood or Sacerdotal Function, is to preach the Goſpel, and by preaching to bring ſuch Victims to Chriſt*, and not to bring and Sacrifice Chriſt, to Chriſt. This is the full ſenſe and Interpretation of the Holy Fathers. When they of *Trent*, or *Rome*, ſhall have ſhewed us, that to offer and deſtroy Chriſt at Maſs, by a real Sacrifice, is under the Goſpel a *pure Oblation*, and not a viſible *Sacrileдge*, and a cruel *Abomination*, it will be time enough then to conſider, whether the Prophet *Malachy* meant otherwiſe.

The fifth Proof for Maſs, out of 1 *Cor.*

[t] Chryſoſt. Hom. 10. in Rom. 15. 17. [u] Tert. l. 3. contr. Marc.

10. 20. *You cannot be partakers of the T*
ble of the Lord, and of the Table of Devi
pulls down what the Tridentine F
thers would fain build up. For the
the Apoſtle concludes againſt the *Cori*
thians, that by eating of the Table, th
is, of the Feſtivals, and remainders
Sacrifices offered to Devils, they fall i
to a communion with thoſe Devils, u
on the like account, as by eating of t
Table, that is, of the holy Feſtival an
Sacrament of Chriſts Sacrifice, w
thereby obtain a Communion wi
Chriſt: ſince both *Tables* and *Eatin*
are of *meats conſecrated*; theſe, to t
honour of Chriſt, thoſe to the hono
of the Devils. Which reaſon cannot b
true, unleſs Maſs and Tranſubſtantiatio
prove falſe: for a *Corinthian* might ſoo
reply, That at thoſe Tables of the He
then, he neither eats nor drinks the ve
ſubſtance of the Devils; as it is certai
if Maſs and Tranſubſtantiation be n
falſe, he eats at the Table of Chriſts, th
very Body and Blood of Chriſt. Where
as if you take the bleſſed Euchariſt fo
what it is, to wit, both corporally i
its own natural Elements, *Bread whic*
we break, and Wine which we drink; an
ſpiritually in its inſtitution and holy uſe
a Memorial, a Sacrament, and, as i
were, a ſacred Relick of the Sacrifi
upo

upon the Croſs; the Apoſtles Exhortation, or Concluſion, is moſt ſtrong and rational. The eating of Bread conſecrated into a Memorial of the Death and Sacrifice of *Chriſt*, is both a profeſſion and a Means of our Communion with *Chriſt*: Therefore, or rather much more, the Eating and Feaſting upon Meats firſt offered to Devils, and then brought down from their Altars to Tables ſet up in their Temples, for Idolaters, who keep thoſe Feſtivals to their honour, is a real Profeſſion, whatſoever men verbally ſay of communion and fellowship with theſe Devils, And hence follows beſides a ſecond Evidence, againſt both Tranſubſtantiation and Maſs; that as theſe Meats, however polluted, and relating to Devils, are neither Devils, nor ſubſtance of Devils. So *the Bread which we break*, and the *Cup* of Bleſſing which we bleſs, however ſacred and relative to Chriſt, are neither *Chriſt*, nor the *Body* and *Blood* of *Chriſt*. And if the Council of *Trent* think much to help up Maſs Sacrifice, by miſtaking a [x] *Table* for an *Altar* (wherein *Cornelius à Lapide*, who takes [y] a Table for a Table, is more ingenious then his Brother [z] *Bellarmin*) let them alſo preſuppoſe

x Concil. Trid. Seſſ. 22. c. 1. y Corneli. à Lapid. z Cotinth. 10. a Bell. de Miſſ. l. 1. c. 14.

that the Table of *Corinthian* Idolaters was an *Altar*, whereon they were uſed to eat their Devils. Then how far honeſt Chriſtians may be perſwaded by this laudible example to have Altars, whereupon they may ſacrifice and eat their Saviour, let all, whether reformed or un-reformed Catholicks, be the judges.

Theſe are the beſt reaſons the Council of *Trent* could get, to prove or countenance Maſs Sacrifice.

Some other reaſons there are nevertheleſs, ſcattered here and there among leſs conſiderable Authors, but either ſo ridiculous, that, if it were not upon a ſerious and ſad ſubject, they might rather tempt one to laugh, then to think of any anſwer; as for example, that of *Pſal.* 72. 15. *There ſhall be a handful of Corn upon the top of the mountain*, that is, ſays one, [a] *the bread of Life over the crowns of the Prieſts heads*: or otherwiſe, ſo light and weak, as when that [b] they will prove Maſs out of St. *John*. 4. 23. where our ſaviour ſpeaks of *Worſhipping*; or out of the *Acts* 13. 2. where *Barnabas* and *Simeon* were *miniſtring unto the Lord*; that one may very well think to ſee Juglers undertake to raiſe an huge Tower upon an handful of dry ſticks.

a Eckius. b Bell. de Miſſ. l. 1. c. 11, &c. 13.

When

When they do find but any thing that hath relating to Bread, as the offering of Corn, *Lev.* 22. The Cake baked upon the coals, 1 *Kings* 19. The morſel of Bread ſet before the Angel, *Geneſ.* 18. The Shew Bread, *Lev.* 24. The Manna of the Wilderneſs, *&c.* preſently they think to have found Tranſubſtantiation and all. And if they chance to light any where, upon the leaſt hint of Sacrifice, Prieſt, Oblation, or Altar, (Table ſometimes, as here, will ſerve their turn) then preſently they fancy Maſs; juſt as will thoſe purblind Fowlers, who take any dry ſtick for a Wood-cock: or like our more elevated Alchymiſts, who, whereſoever they hear in Scripture *Moſes* or *Solomon* ſpeaking of Gold, think that there lies the myſtery of their Philoſophical Stone. But God be praiſed for it, the Holy Ghoſt hath taken ſo good care of ſecuring Holy Communion againſt theſe unhappy ſurprizings, that no ſincere and underſtanding Chriſtian, need to fear what firſt befell the Jews, and now lies heavy on Roman Prieſts, that *their Table be made a ſnare to take themſelves withall*: nor the Holy things that Chriſt hath intended for their good.

[c] Bell. de Euch. l. 1. c. 3. Becan. c. 15. q. 5. Suarez. Diſp. 4. a. 73. a. 6. Salmero. Tract. 21.

he

be made to them an occaſion of fall

All men ſomewhat verſed in Ho
Scripture, cannot but obſerve, how t
Apoſtles in their Writings are apt
expreſs all Duties and Services whi
belong to the times of the Goſpel, wi
Words and Phraſes that are proper
the Law Thus the [c] ſubjecting o
ſelves to Chriſt, the doing [d] of any goo
Work in Chriſts name, all Duties
Liberality and Charity, the [f] Preac
ing of the Goſpel, and converting
Infidels, the dying in [g] the Faith
Chriſt, the [h] venturing our life for h
Truth; the very [i] Believing on him
and Glorifiing [k] of his Name, *&c.* a
called Oblations and Sacrifices. One
the Lords Supper, (which in the Ro
man account is Maſs) though it deſerve
it beſt, is never called ſo. All hol
Acts of Religion, which Papiſts can a
mit but for Metaphorical and impro
Sacrifices, are honored in Scriptur
with the title of Sacrifices; and tha
which they take for the only proper an
true Evangelical Sacrifice, hath not ſ
much as the bare name of it, but goe
among Evangelical Writers, under n
other name or notion, then *Lords Sup-*
per, Communion, breaking of Bread.

c Rom 12. 1. d Hebr. 13. 16. e Philip. 4. 18. f Rom. 15.
16. g 1 Tim. 4. 6. h Philip. 2. 17. i Ibid. k 1 Pet. 2. 5.

there

ere had been among the Apostles
h a visible, fundamental, daily and
oper Sacrifice known in the Church;
w both having a being then, and be-
known, could it then have wanted a
me?

The same wonder and observation
y be made about the Office of a
iest, as it signifies a Sacrificer. It is
rtain, that our Saviour rather confir-
ed, then altered in his Church, that
y of Government which had been
ablished in the Temple of *Israel*. For
hat *Aaron* the High Priest, his Sons
e inferior Priests, and the Levites
ere in the Temple, [1] says St. *Jerome*;
e same Office have now the Bishops,
e Priests, and the Deacons in the
hurch. And therefore the Persons
mployed, whether under this, or that
overnment, are (as to the matter) com-
only qualified with the same Titles.
ll the Ministers of the Gospel, whom
ow we call Bishops, Priests, Doctors,
eacons, *&c.* were the ancient *Pakidim*,
akenim, *Rabbim*, *Mesharethim*, in the
ongregation of *Israel*. How then
omes this Order of Sacrificing Priests
f any such had been allowed by Jesus
hrist, and his Apostles) to be quite
ft out? For these whom we now call

[1] S. Hieron. Epist. ad Evagrium.

Priests

Prieſts, and whom S *Paul* often ment
ons in his Epiſtles, are not Sacrificers
all: but Elders properly, that is, Spir
tual Rulers, and Magiſtrates in th
Church (ſuch as may be Senators an
Aldermen in a City) eſtabliſhed withi
a limited compaſs about the affairs o
Chriſt their Maſter, and about helpin
and directing men to his ſervice. The
Commiſſion reaches ſo far, as, in God
Name, to bleſs and diſpenſe Holy Ordi
nances; to declare all his revealed Will
and according to this, to abſolve Sin
ners, if they repent; and to bind them,
they do not; and ſo in a manner to b
Ambaſſadors from God to Men: Thei
power reaches alſo ſo far, as both to re
commend, and to reconcile Men t
God. Thus far have they a Sacerdota
Dignity, as *Aaron* and his Sons being
Prieſts had. They have moreover a mo
noble Commiſſion, to do their utmoſ
endeavors to offer Men as holy Sacrifi
ces to God; to deſtroy (like as *Aaron*
did his Rams and Goats) whatſoever i
ſenſual in them; and to raiſe up thei
Souls, their Prayers and their Life to
wards God, as *Aaron* did his *Heave offe
rings*, *Rom* 15. 16. But to offer up Chriſt
himſelf, and to rear up Altars in order
to Sacrifice the Son of God, in as real
(tho' not the ſame) manner, as *Aaron* did

a Kid

Kid or a Lamb, is no more command-
d, and is leſs commendable, then Sa-
ificing harmleſs Children: and if that
rime be not expreſly forbidden as this
'tis upon this account, that there have
een men, when holy Scripture was
rit, ſo cruel, as to Sacrifice their own
hildren; but none ſo deteſtably barba-
us and mad, as to think of Sacrificing
eir own Saviour.

There is both clear and frequent
ention made in the New Teſtament,
all Offices ſomewhat conſiderable in
e Church. They, who perhaps did but
on ſome few occaſions foretell any
ing that was to come, are abſolutely
lled *Prophets*: They who could work
me Miracles although but for a time,
ave every one the Titles, of *Powers*, *&c.*
Cor. 12. 28, 29. I need not mention
oſtles, *Evangeliſts*, *Rulers*, *Deacons* of
oth ſexes, *&c.* Both Ordinary, and Ex-
raordinary Offices in the New Teſta-
ent have Names: how comes this
one (which is more admirable then
e moſt extraordinary, and more fre-
uent in the Roman Church then the
oſt ordinary) to have none? How
omes the Title of *Sacrificing Prieſt* ſo
onorable, and ſo common under the
aw, not to paſs over among the reſt,
nd in the crowd, to the Goſpel, where
they

they ſay this Sacrificing work is ma
conſiderable, and more common? H
came St. *Peter* and St. *Paul*, &c. to
commonly called *Teachers*, &c.
Preaching the Goſpel of Chriſt, a
never Sacrificing Prieſts for their da
ſinging Chriſts Maſs, and Sacrifici
Chriſts Body? Once more, how com
it to paſs that any other Act of Chriſt
Religion, for the moſt part is honor
with ſome Sacerdotal Expreſſion, a
that this about the holy Communio
tho' more capable of this honor, n
once? That a work of Charity, for e
ample, is called an Oblation of ſwe
ſmell, *Philip* 4. 18. and the Holy Sacr
ment never but *Breaking of Bread*, or e
ting the *Lords Supper*? And that a S
cerdotal Function ſhould be given
Preaching to, and converting of Me
and conſtantly and purpoſely waved o
from that holy Office, which in man
reſpects might better go under th
Name of Oblation or Sacrifice?

The Reaſons of this conſtant wavin
muſt evidently be theſe two. 1. Theſe S
crificers of Maſs, like hewers of Woo
or drawers of Water (once ſo commo
in *Iſrael*) have not any name in the Apo
ſtolical Church, becauſe they have there
in neither employment nor being. 2
The holy Offices and Duties about holy

Com-

ommunion, are not ſo much as once nted at by any Sacrificing Alluſion, cauſe the Holy Ghoſt did foreſee, hat would be don in the after times; at Roman Prieſts would take on them make their Saviour their Victime: ck him up Soul and Body within the uantity of a ſmall Wafer. expoſe him the hazard of falling, as the Lunatick d, *Matth.* 17. 15. ſometimes into the re, ſometimes into the Water, ſome-mes alſo into worſe places: take the reat Name, and Almighty power of od in vain, and pretend ten or twelve his Miracles to aſſiſt them, whenſoe-er they were pleaſed to Sacrifice his on in this manner, at any time, and for he leaſt occaſion, as a hen and a hog; or he abominableſt, as when they intend othing ſo much by their conſecration, nd Sacrificing of Chriſt, [m] as either rophane ſports, or witchcraft; the Holy Ghoſt, I ſay, foreſeeing all theſe buſes, moved the hands and hearts of ll Holy Writers, to pen nothing that ight give the leaſt countenance to hat abominable Character, which in he latter days was to be pretended for this, and ſo allowing theſe Sacerdotal and venerable Expreſſions, only to thoſe

[m] Thom. in 4. diſt. 11. q. 2. A. 1. ſect. Dicendum quod ſacramenta.

Offices

Offices and Duties, which were of nature not to be drawn into ſuch m conſtructions; did by this care ſecu from abomination all ſuch perſons would not delight themſelves with i venting Sacrifices without Scripture.

CHAP.

CHAP. XIII.

That the literal and proper ſenſe of this is my Body, *and other words belonging to the Inſtitution of the Bleſſed Sacrament, deſtroys infallibly both Tranſubſtantiation and Maſs.*

I Should not need to add more then what I have already ſaid, were it not charity, to undeceive the World, of a groſs popular Errour, as if the direct and plain meaning of the words our Saviour uttered when he inſtituted this holy Sacrament, did caſt a favorable aſpect upon *Tranſubſtantiation* and *Maſs*. There are millions of ſimple ſouls, who are either kept in, or drawn away to the Roman Communion, upon this account, that Chriſt ſaid, *this is my Body*: and thereupon will rather believe that Chriſts Body is in the Prieſts hand, then either give themſelves any farther trouble about it, or run the hazard, as they think, to extenuate the full ſenſe of it by any kind of Metaphors. Never men were inchanted with a more palpable Miſtake, then Rom. Catholicks are in this matter. For the ſenſe of Chriſts words with us, is both full and literal, and as Papiſts do take it, it is both ſo perplexed and obſcure, that their beſt Interpreters

ters [a] confeſs, they can ſcarce agree
mong themſelves about one word; a
withal ſo improper and unfit for th
turn, that before it can be applyed
Tranſubſtantiation, or Maſs, every wo
muſt be rack't out of its proper ſigni
cation, by many unuſual and ſtran
Tropes or Figures?

This is the plain and literal conſtruc
on, which we make of Chriſts wo
Matth. 26. 26. &c. Jeſus *took Bread*, tr
ſubſtantial Bread: and *bleſſed it*, that
both with prayer and thankſgiving
conſecrated this Bread, and made it
holy Sacrament; and *brake, and gave*
&c. that is, and after he had broken it
pieces, and diſtributed among his Di
ciples this ſame Bread by him bleſſe
and conſecrated, he bids them to eat
in that proper and real manner th
Bread can be eaten, telling them with
that this Bread which he hath thus t
ken, bleſſed, broken, and given them t
eat, was his Body, in as real and elevate
manner of being, as a great and holy Sa
crament can be ſaid to be the very thing
which it hath bin inſtituted to repreſen
and exhibit. So that the ſacred Euchari
ſtical Act of receiving this holy Sacra
ment with faith and contrition, muſt

[a] Catharin. de verbis quib. &c. Tract. 2. Gabr. Vaſquez. Di
put. 201. c. 1.

not

be less accounted of, than the very Communion of Christs Body. All is both said and done literally and fully, without scarce so much as one Figure. For since the particle *is*, as the best Roman Catholicks will sometimes acknowledg, includes all manner of *being*, whether *Substantial* or *Accidental*, either of *Quality*, or *Cause*, or *Effect*, or *Relation*, &c. common Sense and Reason can teach any any man, to chuse either this or that, (and no other) which sees to be proper to the condition of the subject he hath in hand. So when Christ says. that *God is a Spirit*, it is evidently so by a being of *Substance*. When he says of Himself, that *he is the Resurrection*; 'tis so by a causal being: when St. Paul says *the Rock was Christ*, it is a being of similitude: thus when here he says, that the Bread which he took, blessed, and gave, was his Body, it is confessed on all hands, that the Bread cannot be Christs Body by a substantial being, or that the substance of that Bread, cannot be the Body of Christ: therefore here, *is* must be understood of some other kind of being, that is suitable to the matter in question. Now the Matter Christ there speaks of, is a true representing Sacra-

[a] Janson. Liturg. l. 4. c. 8. [b] Bell. de Euchar. l. 3. c. 19. Par. de nullo negotio. Vasquez. Disp. 201. c. 1. Suarez. Disp. 57. c. 7. Par. Prima sententia.

ment,

ment, namely the *Conſecrated* Bread, a
a repreſented truth, namely the *true n*
tural Body of Chriſt. Where, *that* mu
needs be ſaid to be *this*, by a being of
militude, or as * *Janſonius* calls it, a S
militudinary being, that is *a being* of r
ſemblance.

But if you pleaſe to call it a *Figure*,
moſt of our Reformed Writers do; fir
it is but one; ſecondly, one as plain an
intelligible, as God ever was pleaſed t
make uſe of in the inſtitution of all h
other moſt ſolemn Sacraments. Th
Paſchal Lamb is the *Paſſage*, *Exod.* 1
The *Circumciſion* is the *Covenant*, *Gen* 1
10. This *Cup* is the New *Teſtament*, &
Luc. 22. Thirdly, it is ſuch an ordina
kind of Figure, as all men common
love to uſe in their moſt ordinary an
cleareſt Expreſſions. Thus if a Fath
will part his eſtate amongſt his Childre
delivering into their hands the Titles o
Deeds of what he gives, he ſays, My So
here is the Land which my Father le
me; and this is the Houſe which I boug
ſince, &c. This way of ſpeaking is bot
ſo plain, and ſo uſual in all Language
and Countreys, that it can drive none bu
diſtracted men to Miracles and tranſub
ſtantiation, for fear of any ſuch Figur

Therefore what can be thought o

* Janſon. ſupr.

them

em, who willingly entangle themves into a Labyrinth of improper, inavenient and unuſual expreſſions, the ter to involve themſelves into Tranſtantiation, and a neceſſity of Miraes? Be content with one moſt intelliie and moſt uſual Figure, if you are aſed to call it Figure; it leads you diſly to the Bleſſed Eucharift; whereas her you muſt force every one of theſe rds out of their proper, and ordina y nification, or elſe you can never find aſs. It is worth the conſidering, how oſt every word of Chriſts Inſtituti-, is turn'd upſide down by Roman neſts, to make it fit for their buſineſs.

1. As ſoon as Chriſt hath *taken the ad*, preſently they invent a Figure, t turns Bleſſing into *Curſing*. For ereas all other things thrive and proſ, when God *bleſſes* them: Bread deworſe then the Fig-tree when it was ſed, *Mark.* 11. 21. for as they take it, preſently loſes its whole ſubſtance, by *Bleſſing*, as far at leaſt as it relates to *ſecration*. In this Catholick ſenſe to *ſs* or *conſecrate* the Bread, is utterly to *ſtroy* it.

2. The word *Breaking* muſt be underood by another quite contrary Figure. or whereas *Bleſſing* is with theſe Maſters new Language, the *deſtroying* of the whole

whole ſubſtance; Breaking ſpares all; if it concerns any ſubſtance, it is in t ſtrange figure wherewith one is ſaid break the bones, when he ſcratch only the skin. For they ſay the Body Chriſt is broken, only becauſe the for and colours that wrap it about are b ken.

2. Whereas the literal conſtruction theſe four words he *took*, *bleſſed*, *bra* and *gave*, relates viſibly to one and t ſame thing, namely the *Bread*, as *Bell min* dazled with evidence of truth co feſſed once. *The Lord*, ſays he, [c] *took Bread*, *Bleſſed the Bread*, *gave the Bre and ſaid of the Bread*, *that it was his Bo* and ſo no Tranſubſtantiation; for Bread cannot be the Body of Chriſt, in our ſenſe; to ſave Tranſubſtantiati they muſt run to a diſtracting or diſt cted figure, whereby what Chriſt tak is true *bread*, what he breaks is *nothi* (at leaſt no bread) and what he give *Fleſh*.

4. When the bleſſed Evangeliſts ad *ſaying*, which is an evidence that means only to relate what Chriſt ſa (and many [d] learned Ro. Catholicks forced to take it ſo; Prieſts who ſee

c Bell. de Euchar. l. 3. c. 19. Par. Primum autem. d I cent. 3. de Myſt. Miſſ. l. 4. c. 17. Durand. 4. d. 8. q. 2. Su Diſp 58. ſect 4. Par. Dico ergo primo.

bet

etter to mind the concerns of their Mass, must put it to another use, for they make of it a *Prologue* to usher in a greater Figure next following, which is called *Prosopopeia*, and prepare the *Priest* to personate Christ at the Altar, as if a Player [e] would act a King upon his Stage. This *Prosopopeia*, or Comical Acting, which the most attentive Scholar may very well not observe once, tho' he had read the Gospel twice, is the main support both of Mass, Priesthood, and Sacrifice. For it is by vertue of this elevated fiction, that every Priest must be fancied to be at his Altar, what Christ was at his last Supper, and to have in his hand the same Bread, the same Body, &c. which he shewed above 1600. years since to his Disciples, and because all this is notoriously untrue (for neither the thin Wafer, which the Priests consecrate, is the same unleavened Bread which Christ Blessed, and shewed when he said *This*; nor is the Priests Body, Christs Body) this brave Figure [f] must needs be brought to countenance these two or three lies.

5. To come from the *narrative* to the *significative* and more essential words, *This is my Body*. *This*, in its proper and u-

[e] Gabr. Vasquez Disp. 200. c. 3. Par. Veluti cum quis inducens Personam. [f] Vid. Vasq. ibid.

ſual conſtruction is a *Demonſtrative*, th
muſt relate to what our Soviour *too*
ſhewed, and gave to his Diſciples, and
truth will out ſometimes, they canno
hold, but [g] confeſs that it was *Bread*. B
when they better mind their buſineſs
they muſt put it to ſignifie ſomethin
elſe. Some ſay therefore, that *this* mu
ſignifie, *this Bread* [h] *that ſhall be preſent*
tranſubſtantiated into my Body, is my Bod
Which if it be no figure, is certainly a
huge incumbrance upon a poor *monoſy*
lable. With ſome, *this* is as much as *unde*
this, or *this which is conſecrated under thi*
Which may be true or falſe of any thing
But however *this* for *under* [i] *this* is no l
teral interpretation. With ſome, *this* fig
nifies an *Individuum vagum*, that is [k] *ſom*
body, or *ſome thing*; which is not ſo much
a Figure, as an abſurdity, that deſtroys th
nature of a *demonſtrative*, which ſtands to
ſignify, either the thing ſpoken of be
fore, or ſomewhat determinate and pre
ſent to ſenſe, or both. Hence it is that
Thomas Aquinas [l] ſays that a Prieſt may,
if he pleaſe, tranſubſtantiate all th
Loaves in the *Market*, which he can con
veniently ſhew: but not all the Loaves
in the *Town*, becauſe he cannot point at

g Bell. ſupr. h Alexand. 4. q. 10. m. 4. a. 2. Referente Va
que. i Ægidius Theorem. 42. Palud. in 4. d. 8. q. 3. a. 1.
Durand. Capreol. l Thom. 4. Sent. d. 11. q. 2. a. 1.

them,

them, nor fetch them into the compass of the proper signification that *this* hath. Others will have *this* to signifie [m] the *Body of Christ in Heaven*: which is worse; because it is farther from the Priest, than is the Bread of a great Town. Besides, no sense can be less literal then this, *this Body which is in Heaven, is under this.* Others finally take *this* for something else, but what that is, whether accidents or substance of bread, or some other general substance, they cannot agree among themselves, nor any one with his own self, every one taking what he says upon this matter, not as certain, [n] but only as more probable to his thinking, and less liable to difficulties, then what his neighbour hath said before him. Mean while none of them dares take this word in its natural and literal signification.

6. The next word *is*, is used as bad. For many translate it, *is* [o] *made* as if Christ had said this thing is made my Body. Others will have it, [p] *is transubstantiated into my Body.* Others, [q] *passes into my Body.* *Cornelius à Lapide* is worth them all, for without mincing the matter [r] he makes it first *operative*, to signifie *this is made*,

m Major apud Suarem. Disp. 58. sect. 7. Par. Tertia Sentent. n Vasquez. Disp. 101. c. 1, 2, 3, 4. Catharin. De verbis quib. &c. Tract. 2. o Soto in 4. Sent. Dist. 11. p Wideford against Wicford ad Art. 1. qBonavent. 4. Sent. d. 8. r Cornel. à Lap. 1 Corinth. c. 11. pag. 272.

ſecondly *declarative*, to ſignifie that, *it is ſo*, in the end of Conſecration; and thirdly *tranſubſtantiative*, to ſignifie, that this ſubſtance of bread is tranſubſtantiated and converted into *my Body*. In the firſt, *this* ſignifies little or nothing. In the ſecond, it ſignifies the Body of Chriſt. In the third, it ſignifies the Bread. Others are aſhamed of all this, being [f] *Figures, and manners of ſpeaking never heard of in the World*, which is moſt true. But what they themſelves make of this word *is*, comes to the ſame. For if it be left to its proper and material inſtitution, which is only to ſignifie *exiſtence* and *being*, and not any operation or converſion at all; it cannot operate Tranſubſtantiation, or Converſion. For this is among [t] Maſs Prieſts a known certain maxim, that the words of Conſecration, namely, *this is my Body*, are operative and practical by their ſignification, and not otherwiſe. Now the word *is* ſignifies *turning* or *converſion* neither formally and expreſly, as it appears; nor virtually, that is, by any implicit neceſſity: neither if you take *this*, as they do, for *that which is cantained under this*, ſince the Body of Chriſt

[f] Bell. de Euchar. l. 1. c. 10. Par. Secundo Conſ. [t] Suarez. Diſp. 58. Sect. 4. Par. Ad hanc, Vaſquez, Diſp. 203. c 2. Par. Mihi igitur,

an be contained under the accidents
Bread, without transubstantiation, as
ell as with it: Therefore of necessity
ey must either part with Transubstan-
ation, as not signified, and therefore
x wrought by these words, (which to
em would be a sad parting) or have it
e signified by *is*, which they confess to
e a Figure never heard of. But let them
ke this *is* after their own mind, for a
bstantial being; yet will this be worse
en a Figure: for either it will be an
ntruth, or at least a signification never
ncied, or heard of in any case like
is; *viz.* when a Sacrament, or a Me-
morial, or an Image, is said to be the
ery thing which it represents, unless it
ppears otherwise to be also a *containing*
ssel, as well as a *representing Sacrament*,
hich here it doth not.

The other part of the blessed Eucha-
rist is by Roman Priests dragged to-
wards their Mass with as many and the
ame Tortures, or extraordinary Tropes,
nd with these besides and above.

1. It is a most unusual expression to
say, [u] as they do, that Christs Blood *is*
shed or poured out, when it remains all in
his Veins.

2. And that it is really poured out

[u] Bell. de Miss. l. 1. c. 12. Par. Præter illa.

under [x] any other then its own outwa
form or shape: juſt as if a mad ma
should complain that all his Bones we
found in his skin, but moſt pitifully bro
ken under his Cloak.

3. That [z] this way of pouring o
blood, and breaking bones, is both pro
perly and viſibly Sacrificing.

4. To omit intelligible and uſual F
gures (as when St. *Luke* 22. 20. and S
Paul, 1 *Cor.* 11. 25. call the *Wine*, Cup
and ſay that this Wine, or cup of Wi
is the Covenant, that is, the Sacrame
of the Covenant) this is a pretty od
one, which ſome of them do [a] take for
very proper expreſſion, *This Cup is m
Blood*, that is, after their Interpretatio
my Blood in this Cup, as if a Cup that i
in the Wine, and the Wine that is i
the Cup, were all one to ſignifie a cup o
Wine.

5. What follows is a great deal worſe
This Cup is the New Covenant in my Blood
that is, *this Blood* (for ſo they take th
Cup to be) *is in my Blood*. Cardina
Bellarmin hopes to ſhift off this Imper
tinency, with this diſtinction, [b] tha
the Cup ſignifies the Blood ſhed at th
laſt Supper; and the other Blood, tha

x Bell. ibid. Par. Ad ſecundum. z Bell. ibid Par. Praeter
ſub finem. a Bellar. de Euchar. q. 5. Par. Reſpond. pri
mo. b 24. Bell. de Euchar. l. 1. c. 11. Par. Ad quar
tam dico,

which

hich was to be shed upon the Croſs: Which is firſt ſuch an equivocation, as one but a Jeſuit would invent; and hen 'tis invented, few could uncypher. 2. It is a notorious contradicting of himſelf, who in another place refers this *Blood ſhed*, to this of the Cup, thereby to countenance his Maſs Sacrifice: and here refers the ſame to that of the Croſs, thereby to ſave his Tranſubſtantiation: like that wiſe Man in *Plutarch*, who taught a Parrot to ſing, *God ſave Auguſtus*, or *God ſave Antony*, according as the ſucceſs of the Battle, and his occaſions ſhould require. 3. It is a ſtrange Figure, if not rather folly, to make a thing not ſeen, as the Blood in the Cup, a repreſentation of any thing that is ſeen, as the Blood was upon the Croſs.

6. The like Impertinency of Language appears in their interpreting *the Cup of Bleſſing, and the Bread which he brake*, &c. to this ſenſe, *The Blood of Chriſt is the Communion, or Communication of the Blood of Chriſt.* And *that which ſeems to be Bread, and is not, but is the real Body of Chriſt, which we break* [d] *by no means, but really offer to God, is the Communication of the Body of Chriſt.* This Roman literal ſenſe

Bell. de Miſſ. l. 1. c. 12. Par. Tertio. quia Lucas. d Bell. de Euch. l. 1. c. 12. Par. Secundum Argumentum.

includes three notable Figures: 1. *Contradiction* to the Text; for the Bre is not broken at all, as they take 2. An *Untruth*? for the Body is n the Communion of the Body. 3. *Battologie*, or impertinent Repetitio the Blood, is the Blood; the Body, t Body.

7. To blanch ſomewhat theſe bla Figures, ſome other Roman Interp ters take the *Cup* for [e] *Drinking*, and t *Bread* which we break, for eating t Body, which we do not break, but Sacr fice; which is ſomewhat beyond a Poetical Licenſe.

8. The very eating and drinkin Chriſts Body and Blood, is by their ow confeſſion [f] *extraordinary* and [g] *tropica* for to eat *Bread* or *Fleſh* properly a without a Figure, is not only to get down the throat, as a Pill, which is ſwa lowed, and not eaten; but to taſt an chew, and by little and little conve it into the Stomack. Drinking likewi hath ſomething proper to diſtinguiſ it ſelf from eating, which they viſi bly confound, and by an unnatura Figure, make Eating and Drinking to be all one.

[e] Cornel. à Lapide. 1 Cor. 10. [f] Bell. de Euchar. l. 1. c. Par. Ad primum Argument. [g] Vaſq. Diſp. 193. Par. Dein cum prædictis.

Never-

Nevertheleſs after all this, the Roman Prieſts, clogged as they are moſt prodigiouſly with theſe many and ſtrange Figures, dare laugh at us for having one, and an ordinary and eaſie one; ſuch is their perſonal Valour. And as to their cauſe, you muſt obſerve, that after they have uſed their utmoſt skill, and all both ordinary and extraordinary tropes and tortures, to force out of the words of our Saviour and his Apoſtles, any thing that may but nod towards Tranſubſtantiation, or Maſs: at laſt, they themſelves are forced to confeſs, there is nothing in [h] *Canone Biblico*, that is, in the whole Bible, to their purpoſe: And after ſome wondring [i] why the Church would faſten this difficult and intricate ſenſe, upon words, which otherwiſe might be eaſily underſtood; at laſt they fall like *Fanaticks* to Revelations, and ſay, That [k] the *ſame Holy Ghoſt who hath revealed all Scriptures, hath alſo revealed ſuch Interpretations to the Church, although it was a good long while after the Inſtitution of this Sacrament.*

Well then, whereas the ſenſe of Nature can ſuggeſt, that no pious man will ever think of Sacrificing his Saviour, upon leſs evident motives, then were

h Gabr. Biel. Leſt. 40. i Id. Leſt. 41. G. k Id. Leſt. 41. I.

those which *Abraham* had to Sacrifice his own Son, that is, such expres Orders as is evidently come from God, and cannot be interpreted otherwise: And whereas it appears, that Roman Priests, instead of such demonstrations, have scarce so much as a shadow of any probable conjecture; this bold and stupendous attempt, which they call Mass, without any farther dispute, falls by its own weight to the ground, unless they support it upon this Fanatick account, (as certainly Papists are in this Age the first and primitive Quakers, not only in the setting up their Orders, as Dr. *Stillingfleet* hath shewed already, but also in their most fundamental and conspicuous Doctrines, as he, and any man, of less abilities, could easily shew) that their Church had her best Revelations, during those ages in which she had the least learning: And that Pope *Nicolas* the second was moved with an excellent Spirit, when in the presence of his 1300. Bishops, he forced *Berangarius* to blaspheme,[1] that *besides the Sacrament, the true Body of Christ was really broken by the hands of the Priests, and bruised by the teeth of Communicants.* It is true, Papists seem now somewhat

[1] Alger l. 1. c. 29. Gratian. de Consecr. Dist. 2. Par. Ego Berengarius.

ashamed

ashamed of his Doctrine: but however, they muſt inſiſt upon new *Revelations*, without which, neither Maſs nor Tranſubſtantiation can be (as they confeſs) demonſtrated out of Scripture.

Here therefore I undertake to demonſtrate, that the Revelation of their Spirit is falſe; by this token, that it is againſt the plain Revelation of Scripture. I prove it to be againſt Scripture, becauſe it is againſt theſe words, *This is my Body*: and, to ſee how far men may be deluded ſometimes by an empty ſound of words, when they do not attend their proper ſignification; though all other Scriptures were ſilent, I'le maintain that this one ſaying of Chriſt, *This is my Body* contains as many infallible Reaſons, as eſſential Words, to deſtroy both Tranſubſtantiation and Maſs.

The firſt demonſtration appears in the firſt word, *This*; which evidently relates to what our Saviour had in his hand, when he ſaid, *This*, and therefore ſignifies as much, as if he had ſaid, *This Bread*. I therefore reaſon thus: That which is ſubſtantial Bread, is not ſub-

Scotus 4. Diſt. 11. q. 3. Par. Ad Argumentum. Gabr. Biel. in Can. Lect. 40. Occhum. de Corpore Chriſti, c. 3. Bell. de Euchar. l. 3. c. 13. Suarez. Diſp. 50. Sect. 1. Par. Dico ergo.

ſtantially

ſtantially the Lords Body; but the which Chriſt hath in his hand, and gives to his Diſciples, when he ſays *This*, is true ſubſtantial Bread: Therefore it cannot be ſubſtantially the Lords Body, but by reſemblance only. Of theſe two Propoſitions, the firſt confeſſed by [n] all Parties to be true inſomuch, that *Bellarmin* acknowledgeth, • that if of two different things as Bread and Body, one can be ſaid to be the other, we might ſay *Darkneſs is Light*, and *Chriſt is Belial*. The ſecond Propoſition, namely, That what Chriſt had in his hand, when he ſaid *This*, was Bread; and therefore *this* denotes the Bread, and is this Bread, I make it evident by theſe four ways.

1. By the very evidence of the Words: Chriſt takes Bread, bleſſeth it, breaks it, gives it, and then ſays, take, *this is*, doubtleſs, the thing he had taken and bleſſed, *&c.* and that was Bread. To which they have nothing to ſay, [p] but that between *taking* and *giving*, comes in *bleſſing*, which they ſay, changes the Bread: as if one ſhould ſay, He ſtruck *Peter*, killed him, and then buried him:

n Janſenius in Concord. c. 121. pag. 900. Suarez. Diſp. 58. Sect. 7. Parag. Prima ſententia. Alanus de Euchar. l. 1. c. 22. Vaſquez. Diſp. 201. c. 1. Parag. Cum ſuperiori. o Bell. de Euchar. l. 3. c. 19. Parag. Sed hæc nullo. p Bell de Euchar. l. 4. c. 11. Ad ultimum.

hence

nce to prove, that he buried him
ve, becauſe he was alive when he
uck him. Thus they make Bleſſing
be the Bread, what killing is to a man
ve: whereas it is evident that Bleſ-
g, eſpecially that of *Chriſt*, makes
ery thing better, and killing, worſe.
owever, as one may ſay, He ſtruck
ter, killed him, and buried him:
erefore he buried *Peter*, not alive, as
e was when he ſtruck him, but dead, as
e was after he had killed him; ſo one
ay ſay, Chriſt took Bread, bleſſed it,
nd gave it to his Diſciples. There-
re he gave them Bread, not ſuch as it
as when he took it, for it was but ordi-
ary Bread; but ſuch as it was after he
ad bleſſed it, that is, much better. Thus
my demonſtration is true, as long as
Chriſts Bleſſing is a Bleſſing. And Ro-
man Prieſts are put to hard ſhifts, ſince
their Maſs cannot ſtand, unleſs they can
prove that Life is Death, and Bleſſing
a deſtroying Curſe.

2. By the Interpretation of St. *Paul*, 1. *Cor.* 10. 16. who explains theſe words, *This is my Body*, by this Paraphraſe, *The Bread which we Break, is the Communion of the Lords Body*: And after Conſecration, calls it conſtantly *Bread*, *c.* 11: 28. 29. The ſame Interpretation juſtifies the ſenſe of, *This is my Blood*, that

is,

is, as St. *Paul* and St. *Luke* take it, *The Cup.*

3. By the unanimous conſent of Holy Fathers, who either in expreſs terms interpret *This* [q] of the Bread, or moſt evidently preſuppoſe it, whenſoever they call the Holy Communion, as they do commonly, by the names of *Types, Antitypes, Images*, &c. of the Body and Blood of Chriſt: for neither Accidents of Bread can properly repreſent any other thing then Bread: Nor the Body of Chriſt, which they ſay lies hidden and inviſible under thoſe Accidents, can, being hidden and inviſible, be the Repreſentation, or Memorial, or Type, or Sacrament of any thing.

4. By the very Confeſſion of many Roman Prieſts, who ſome purpoſely [r] as *Bonaventure*, and ſome, when they do forget their Cauſe, being dazled with clear truth, as [r] *Bellarmin* and others ſay, *That when one ſhews a thing as it were with his finger, as our Saviour did when He uttered theſe words, preſenting Bread withal, and ſaying, Take, this is*, &c.

q S. Iren. l. 4. c. 32. ſub fin. Tertul. adv. Judæos. c. 11. pag. 221. Edit. Rigalt. S. Cyprian. l. 1. Ep 6. pag. 41. Edit. Lugd. 1537. Origen. in Matth. Tract. 35. S. Cyrill. Hieroſ. Catech. Myſtag. 2. & 4. S. Chryſoſt. 1 Cor. c. 10. v. 17. Hom. 24. S. Theodoret. Dialog. 1. pag. 18. Edit. Paris. Facund. Herm. l. 9. c. ult. r Bonav. 4. Sent. Diſp. 8.

it

were *a ſilly thing to take it for any thing elſe than Bread.* And diſputing against Luther, *The Lord,* [t] ſays he, *took bread and bleſſed it, and gave it to his diſciples, and ſaid of it, This is my Body: therefore he took the Bread, he bleſſed the Bread, he gave them that bread, and ſaid of the Bread, This is my Body.* So untill Roman Prieſts will agree among themſelves what it is that *This* can ſignifie beſides Bread, and alſo prove, that to *bleſs Bread* was good as to *deſtroy it* (which are diſtinct terms likely to laſt till the very end of the World) this firſt word which they make uſe of for Tranſubſtantiation, will ſtand as a clear Demonſtration and Judgment againſt their Maſs.

The ſecond Demonſtration appears in the ſecond word *is, this is.* Which being capable of as many Interpretations, as there are kinds of *beings* determinable by the different condition of things which they are applyed unto; the Queſtion is now, whether it ſtands here for a *ſubſtantial,* or for a *Similitudinary* and Sacramental Being. Hereupon I reaſon thus.

[s] Bell. de Euch. l. 1. c. 11. Parag. Hæc Explicatio. [t] Idem de Euch. l. 3. c. 19. Parag. Primum autem argumentum. Salmero Tract. 19. pag. 134.

The

The words of our Saviour muſt underſtood in that ſenſe which t have alwaies, and not in that wh they have never; Now this word our Saviour, *is*, for, *is ſacrament and by ſimilitude*, between a ſign, the Thing ſignified, (as here the Br and the Body of Chriſt) is a ſe which it hath alwaies; and for, *is ſentially*, never; therefore *is* here m be underſtood, for, *is ſignificatively*, *ſacramentally*, and not *eſſentially*. T firſt Propoſition is clear; for what ma neſs were it, to put upon words ſign fications which they never had? T ſecond is evident by an univerſal i duction of all languages and ſpeeche whenſoever *is* ſtands between an manner of *ſign*, *memorial*, *&c.* and t Thing it repreſents in any way. Ru over all, whether Sacraments or Sig in the Old and New Teſtament. Th *Lamb* is the Paſſover. *Exod.* 12. *Cir cumciſion*, the Covenant, *Geneſ.* 17. th ſeven *kine*, ſeven *years*, *Geneſ.* 41. th *Rock*, *Chriſt*. 1 *Cor.* 10. *Sarah* and *Agar* two *Covenants*. *Galat.* 4. See St. *Matth* 13. *Revelat.* 1. &c. Walk in a Galle rie, where you may find hundreds o Pictures or Statues. *This is Alexander* the Great; and this *Conſtantine*, the firſt Emperour of Chriſtians, &c.

Diſcourſe

Diſcourſe with a Lawyer of *Parchmins*, *nds*, *Evidences.* This is the Land u bought of your Neighbour, and is is the Eſtate which I thought to orgage, &c. Come neerer home ong ſacred figures, and ask *Moſes*, k *Joſeph*, ask the *Apoſtles*, what the *ns of Corn*, what the *Lambs ſlain*, hen *Iſrael* went from Egypt, what e *Candleſtick*, what the *Stars*, *Revelat.* are? None of all theſe, whether oly or unholy, if not brainleſs men, ave a mind to perſwade you, that a razen ſtatue is *eſſentially* a man, or a archmin eſſentially a Houſe; or any cred, or civil Image, eſſentially the ery thing that it repreſents or makes ure; they mean only to tell you, hey are ſuch and ſuch things by a acramental or ſimilitudinary being, grounded upon ſome Reſemblance, as St. *Auguſtin* [u] teaches expreſly. Roman Prieſts are the only Maſters, who, o ſet up ſuch Prodigies, as never came into the thoughts and hearts of Men, muſt impoſe upon words ſuch new ſignifications, as in the like conſtruction were never found in any language or ſpeech of men. Where nevertheleſs they will alſo forget themſelves ſometimes ſo far, as to grant this

[u] S. Auguſt. Ep. 23. ad Bonif.

very

very truth [x] that in *example of the kind purpoſely inſtituted to ſignify* (is Bread and Wine in the bleſſed Communion) is, *is the ſame whith ſignifies when they are ſaid to be the very things them ſignified.*

The third Demonſtration is take from the third eſſential word *Body This is my Body*; which neither in th Bleſſed Sacrament, nor in the preten ded Sacrifice, which they call Maſs muſt appear as living, and glorious, bu as ſlain and broken, and therefore actu ally dead: and ſo the Blood likewiſe as violently shed out of the veins They cannot deny but [y] both Sacrament and Sacrifice are ordained to repreſent it ſo: and the words *This is my Body which is given, or broken*; and *This is my Blood, which is ſhed*, ſignify expreſly the ſame. Hence I make this clear Argument; The Body and Blood of Chriſt are in the Sacrament in the ſame way and manner as they are broken and shed. Now the Body and Blood of Chriſt are not broken and shed in the Sacrament really, (otherwiſe Tranſubſtantiation would kill Chriſt) but in a Sacramental repreſentation onely. Therefore, &c. To

x Vaſquez. Diſp. 1: 9. c. 7. Par. Secunda igitur ven. y Bell. de Euchar. l. 4. c. 21. Par. Sed hæc ſententia.

this

his Maſs Prieſts make a ſtrange reply, that, by the ſtrength of their words of Conſecration, the Body is without Blood, and the Blood without the Body. So Blood and Body being ſevered the one from the other, the words would make a real deſtruction, in order to a real Sacrifice, but that the ſtrength of what they call Concomitancy (that is a new device in behalf of Tranſubſtantiation) keeps the Body and Blood ſtill together. By this means Chriſt in the Prieſts hands both dyes dead by vertue of the *Conſecrating words*, and ſtands living, by vertue of this Concomitancy. And becauſe it is certain Chriſt dyes no more, the Concomitancy being, in this behalf, ſtronger then Conſecration; theſe words *This is my Body broken*, &c. ſignifying both what is not, and what they cannot effect, (namely, that the Body ſhould be really ſeparated from the Blood) become upon this pretended literal Interpretation, utterly falſe. Such antipathy hath holy Scripture (as well as right reaſon, common ſenſe, and well ordered Nature) againſt Maſs, that the very words which Maſs Prieſts chooſe to ſeal and ſupport it, do deſtroy it: Not unlike that holy

1 Bell. de Miſſ. I. 1. c. 27. Par. Hæc ſententiæ non.

ground,

ground, whereupon the Temple of *Jerusalem* once ſtood; which being abu[ſed] by Jews, towards the dishonoring Chriſtian Religion, and the founding another Temple, burſt [a] into Flam[es] and threw up every ſtone which had [been] laid againſt thoſe impious Builders.

[a] Theodoret. Eccles. Hiſt. l. 3. c. 20. Sozom. l. 5. c. 21.

CHA[P.]

CHAP. XIV.

t Roman Priesthood, as far as it attemps o really offering and sacrificing the Son od, is a most fearfull Sacriledge.

) Esides the many Errours intrinse-) cal to Mass sacrifice, which I have dy observed: and the many more, worse, which I have purposely omit- , lest this Book should swell with m into too great a volume; it appears what I have already said, that Mass is a rifice made of four inseparable and ital Heads. The first is in putting our iour to a shameful condition of th, and therewith exposing him to kazard both of falling, during that e, into the Power of Devils, and of ng made instrumental to their wick- works and service. The second, in a barous opinion, that God the Father well pleased and honored by Christi- , when his beloved Son is abused in manner: and that this infamous u- e is the supremest degree of worship ich can be bestowed upon him. The rd is a grosser Idolatry than Pagans re ever guilty of, in worshipping for d, what they do both eat and sacrifice, d therefore what is neither God, nor y thing like God. The fourth which w I am to speak of, is in setting up in the

the holieſt Place, and among the holie
myſteryes of Chriſts Church, a ſacrifi
which God never inſtituted: and inv
ding a Prieſthood which God nev
called Roman Prieſts to.

This open and preſumptuos Sacriled
is, if not worſe then the other three (f
nothing can be worſe) yet more wretc
ed and dangerous, becauſe God hath
former times declared his deteſtation
gainſt all the degrees of this ſin, wi
more terrible and exemplary vengance
It is certain, that of all Parts and Duti
belonging to Divine worship, Altars a
Sacrifices are thoſe which God ev
owned moſt to belong to his ſpecial I
ſtitution, and ever punisht them mo
grievouſly, whoſoever durſt venture
tranſgreſs it. The ſin of thoſe barbaro
Fathers, who made their Children pa
as a ſacrifice through the Fire, altho mo
abominable in its intrinſecal act, yet
made out more odious by the Prophe
with this Character, *that the Lord nev*
thought, nor ſpake of it, Jer. 7. 31. Th
ſacrifices on the *High Places*, tho' othe
wiſe legal enough as to both *Prieſts* a
Victims, were abhorred for nothing el
but for being offered in a place whic
was not of Gods appointing. *Nadab* a
Abihu, ſons of *Aaron*, fell down dead b
fore the Altar, for this one ſin, *viz.* fo
burnin

urning their Oblation with that *Fire*, *hich the Lord had not commanded them*, *v.* 10. 1. 12. The wrath of God brake t as fierce againſt thoſe others, who led in the lawful calling of Prieſt-ood. *Azariah*, or *Uzziah*, was both a ing, and one of the good Kings of *Ju-h*, 2 *Kings* 5 3. yet God ſmote him h an incurable Plague, and cut him both from his Houſe and his Throne the daies of his life, for once daring venture upon the Office that he was t conſecrated to, of burning Incenſe the Temple, 2. *Chron.* 26. And before *Corah*, altho the Son of *Levi*, upon good a Title as *Aaron*: and *Dathan*, *Abiram*, tho famous men in the ongregation of *Iſrael*, and beſides pre-nding ſome title to the Prieſthood, hich of courſe their great Grand-Fa-er *Reuben* ſhould have had, were toge-er with an hundred and fifty other va-nt men, partly burned, partly ſwallow-up alive by a miraculous Earth-ake, for aſſuming unto themſelves at Character which God had confer-d on *Aaron*.

Now the offering of Maſs Sacrifices is one of theſe ſins alone; it is an accu-ulation of all, and of worſe. *Aaron* with his priviledges dares not lay hand up-a *Kid*, nor his Sons meddle with or-

dinary

dinary *Fire*, in order to a sacrifice, wit
out a special command of God; And
man Priests think it lawful for them
seize upon the Son of God, (so far
their intention can reach, and certain
their guilt reaches as far;) to lay him u
on their Altars: to bind him there ha
and foot, and which is worse, soul a
body, in order to an offering, witho
the least intimation of God. Therefo
if pretending to an holy order, whi
was but the order of *Aaron*, is an abo
nation in *Corah*, how can invading
holier and higher order, namely that
Melchisedek, be in Mass Priests a lesser
And if the sacred Person of a good Ki
must be branded with plague and dis
nor, for being rash with a censer; wh
must these men deserve, who comm
infinitely worse? It were in vain to s
that these judgments happened b
once, and therefore were extraordina
for neither were the *Sodomites* bu
more than once: nor were all murth
rers punisht in old times like *Cain*; n
all Sacrilegious lyars struck down d
like *Sapphira*: nor to come nearer t
matter, do all Prophaners of the ble
Eucharist fall sick, or dead sometim
as they did often in the Apostles ti
1. *Cor.* 11. 30. Nevertheless Sodomi
or other lewd persons, who are esca

a time, are still involved in the same guilt, and may expect the same punishment. This being a point of known Divinity, and attested by holy Fathers, that Gods way is to assert both the majesty and the holiness of his laws by exemplar punishments chiefly on the first transgressors, that whosoever shall sin after their example, may see both what he deserves, and what sooner or later he must suffer, unless God give him grace to repent. Therefore if between former and later transgressors may be observed some difference, it shall be this, that these must look for worse than those, for three Reasons; the first, because besides their common transgression, they have neglected, and as it were affronted the Judgments that should have restrained them from transgressing; the second, because they sin against the Gospel, which sins are far more punishable; witness the Judg himself, *I say unto you, it shall be more tolerable, &c. Math.* 11. 22. and his blessed Apostle *Heb.* 12. 25. *If they escaped not, who refused him that speak on earth, much more shall not we escape, if we turn away from him, that speaks from heaven.* The third, because this boldness against

[1] S. Chrys. in Ps. 6. pag. 1589. Edit. Æton. S. Theodoret. in Num. Inter. 30.

Chriſt is far worſe then againſt *Aar*
From hence you may take a full P
ſpect of the Church of *Rome*, from
ſecond Lateran Council in the
1215. (where Tranſubſtantiation wa
do not know how, canonized in
Croud) to the laſt times, ſince the Co
cil of Trent hath abſolutely comple
ed Maſs, by ſeating it more formally a
more conſpicuouſly then it was befo
upon the back of Tranſubſtantiati
Here you may ſee the Prodigy, whi
ſix hundred years of darkneſs have
laſt caſt into the World, not behi
doors and in corners, where the rep
bates of Iſrael did keep their abomin
ons hidden, *Ezekiel* 8. 5. &c. nor o
in the frontiſpiece, and as it were
front of Churches, where wretched
ziah carried and ſhewed his Leproſ
but alſo within the very heart, and m
vital entrails of their Temple, when
it diffuſes and blows its poiſon over
the parts of what they call their Cath
lick Religion. If Churches ſtand,
Prieſts officiate, if Doctors preach,
Biſhops rule, if Popes reign, if Peop
pray, Maſs is the beginning and
end; the center, and the ſoul, th
gives motion to all thoſe things. T
beſt character that Prieſts have, ten
to tranſubſtantiate a Wafer into Chri

to bring Chriſt within the form of a
inſubſtantiated water: and there to
ep him close to that place, where
he ſubſtance of Bread was before, till
n or beaſt come to eat him. The ſtu-
and learning of Doctors is imploied
ſhew, God is highly pleaſed, when
ſees his Son ſo well dealt with. That
no diſparagement to him, if he falls
o privy houſes, or be danced about
ong witches, or there be ſported with
metimes in that way, that no civil
an or woman can ſo much as fancy
thout blushing: that either conco-
itancy, or impaſſibility may cover all
is infamy: and that tho ſome heathen
ere abominable Idolaters, when they
d worship for Gods Mice and Rats,
et Papiſts are good Chriſtians, when
ey worship for their Saviour, what
heſe vermine do ſometimes eat: and
he beſt devotion of poor Souls in the
ean while is to go duly to Maſs, to ſee
nd to adore theſe myſteries, and to be
erſwaded withal, that no body can be
ved, without beleiving as they do.

2 It appears by theſe Impieties, thus
enerally diffuſed through all the veins
f Roman worship, how far that
hurch is a true Church. And to this
urpoſe I adviſe all, whoſoever will
ot be ſeduced with vain words and

empty Titles, to lay by what *Rome* ha bin heretofore: and then impartially look into what she is in theſe preſe times. And leſt they should reject Church for ſome particular abu (which were not better then to cut of tree, becauſe of ſome few withere Leaves.) Let them look into wh *Rome* is, by what *Maſs* is; which is n *leaf*, or *branch*, but the main *ſtem*, an *bulk* of that *Tree*. Maſs Prieſts love adorn their corrupt Church, with a the commendations and honours, th she deſerved when she was right th Scribes did the like with *Moſes's Cha* and *Caiphas* with *Arons Robes*. Thus no wonder if Scribes and Popes appea to ſilly men, as great Prelats under th Dreſs. But the Illuſion will ſoon appea by diſcerning both paſt and preſen ſtates. Deſperate old ſinners may hav had once good *Birth* and *breeding*: an without any exception, all [a] lewd Wo men, have for ſome years been *pu Virgins*.

3. Hence it appears, how extream dangerous it is to live and die in th Church of *Rome*. Neither my commi ſion, nor my temper lead me ſo far, a to meddle with the eternal damning o

[a] See the informations before the Parliament of Normandy recorded at Roan, and ſince printed, concerning a Nun by Nam Magdalen Bavan.

men

n. Such fearful Judgments are ſtill,
t *Sinai* was once, thundring and
ning, and yet dark Mountains: ſo,
Moſes had ſet no Rails, I would by
means advance too near. Yet with-
rashneſs this I may ſay, that they,
o are ſaved in the Roman Church
hich, I pray to God, they be many)
not ſaved with leſs danger, then the
ven thouſand were, 1 *King.* 19. 18. a-
ong the idolatry of the ten Tribes:
the *Corites Numb.* 26. 11. in the Tents
Corah their Father. Neither thoſe
re ſaved, by worshipping the Calves
Dan: nor theſe, by aſpiring to *Aa-*
s Prieſthood. it was an extraordi-
ry Mercy of God, who preſerved
oſe, and, I cannot tell how, reſcued
e other. However the worshipping
Dan was a damning Idolatry: and
e Sacrilegious Tents of *Corah*, a de-
erate fearful abode: out of which tho
me eſcaped, as *through fire.* 1 *Corin.* 3.
yet it is both a great ſin, and no leſs
lly, to venture on extraordinary Mer-
ies by tempting God, and to neglect
s expreſs word, who calls us out of all
eril, by *ſeparating our ſelves from that*
ongregation and abode. *Numb.* 16. 21.

I confeſs it is not every ſin, whether
ught, or tolerated in a Church, that
an juſtify, much leſs inforce a ſepara-

tion from it: and certainly that m
is barbarouſly churliſh, who will fo
ſake a good ancient houſe, becauſe
finds it not quite clean ſwept. Our S
viour ſhewed us a better example, whe
neither tables of mony Changers, no
fond Traditions of Phariſees, cou
diſſwade him from going himſelf, an
leading his Diſciples into the Templ
Chriſt could paſs by all theſe abuſe
when he was ſuffered to keep cloſe t
the holy Laws of God his Father, th
were ſtill taught in *Moſes* his Chair, an
to his holy Sacrifices, that were ſtill of
fered on *Aaron's* Altar. But when th
caſe was otherwiſe; as when the Alta
of God was laid aſide, and that of *Ahaz*
put in its place, 2 *King.* 16. 10. or when
[b] *Antiochus* left indeed the Lord's Alta
where it was, but built thereon another
for the ſervice of a ſtrange *God*: o
when the Roman Emperor *Adrian*
[c] built a new Temple upon the founda-
tion of the old, for the worship of *Ju-*
piter; then no ſincere Iſraelite was to
be ſuch a fond lover of the honors an
priviledges beſtowed on *Jeruſalem* and
the old Temple, as to be therewith in-
veigled to the worshipping of a new
God. Now the Sacrifice of Maſs alone
heaps theſe three caſes together, and ſo

b Joſeph. Antiquit. l. 12. c. 7. c Dio. 69.

may

may frighten worse true Christians from the Roman Church, than either *Ahaz*, or *Adrian* might have frighted true *Israelites* from the Temple. I say worse, because neither the priviledges bestowed on the best daies of the Roman Church, ever were so considerable: nor the new service of *Ahaz*, *Antiochus*, and *Adrian* usher'd in upon the ancient credit of *Jerusalem*, more abominable. First as to *Ahaz* his Case; the Altars of the Roman Church are far more contrary to the holiness and will of God, in order to such an attempt. as the sacrificing of his *Son*; than were all the Altars of *Damascus*, in order to the Sacrifices and Oblations of *Israel*. And we do not read that either *Ahaz*, or *Urijah* ever taught any worshipper this blasphemy, that their Altar had a priviledge (which Roman Altars often have) of making Sacrifices of *Beasts*, much less of *Christ*, more beneficial than *God's* own Institution doth make them.

Secondly, as to the abomination of *Antiochus* and *Adrian*, it is a sad spectacle to see Mass Service so far beyond it. I do not use hyperboles, or excess of expression in such odious matters as these. It is most true, that the everlasting Sacrifice and Altar of *Jesus Christ* is made by Roman Catholicks, a Foundation

and

and Countenance to worſe purpoſes than ever was the worſt Pagan Idolatry. Once it was a great ſin of Roman Pagans to worship Devils in the Temple, and upon the Altars of God, but now far greater in Roman Catholicks to abuſe Chriſt in his own Church. It is bad enough for a Son to feed at home the worſt enemies of his Father: but it is infinitly more barbarous for him to abuſe the Father himſelf in his own houſe, and at his Table. And let Maſs Prieſts ſay now whether this is not exactly true; that, whereas the law thinks it an unkindneſs to choak and boil a Lamb, with that milk, that ſhould have fed him: and whereas common reaſon cannot but judg it an unnatural impiety, to abuſe God in that very Temple, and with thoſe holy utenſils, that were conſecrated to honor him in; they do make uſe at every Maſs, of the holy words of Scripture, and of the almighty power of God, to bring down his dear Son as a Victim on their Altars. Let them ſay whether it be not true, that in order to a Sacrifice, they hold him there Body and Soul in the condition of a dead man. Then, when they have thus deprived him of all actual uſe of life and ſtrength; let them anſwer, whether in this ſad equipage they do not give

him

n up ſometimes to be eaten by mad
n, or men they think poſſeſt with
vils? Thus the holy Table of the
rd, which was conſecrated to the
ſing of his holy Name, and to the
cramental diſtributing of his mer-
s, is made an Altar and Stage for all
eſe tragical Acts againſt him. It is
ue; nothing of all this can be put to
al execution: but however it is done
them, as much as their utmoſt pow-
; and earneſt intention can do it: and
erefore it is as impious and as cruel,
ing thus intended, as if it were re-
ly done. To compleat all abſurdity,
nd to make a Cloak for it of ſome fig-
aves; God and his Chriſt, they ſay,
e beſt ſerved on earth, when they are
us ſerved in their Churches. And
hen, as another good excuſe, they al-
edg that Chriſt ſuffers no wrong, for
eing truſſed up into a Wafer, and
here deprived of actual life and mo-
ion; becauſe he enjoyes in the mean
hile alwaies his glorious Being in
Heaven: I may as probably anſwer,
hat he enjoys no kind of glory in Hea-
en, becauſe he lies ſtill under a weak
nd pirtiful condition upon the earth:
eeing eſpecially that he enjoys but one
lorious being in one place, which is
he right hand of his Father: and for
this

this one happy and good being, he ſuf-
fers twenty thouſand shameful others
in twenty thouſand other places, where
he muſt lie as really as he doth ſtand
any where elſe, under the diſpoſal of a
Prieſt, or of a *Witch*, or of a *Devil*. The
LORD JESUS be eternally praiſ-
ed, who hath reſcued ſome Churches
from embracing ſuch abominations
for Goſpel, and hath not given over
his whole Chriſtian *Iſrael* to follow
without reſervation much worſe wor-
ship then the Calves of *Jeroboam*.

FINIS.

THE DEPTH and MYSTERY OF THE ROMAN MASS.

Laid open and explained for the uſe of both Reformed and Unreformed Chriſtians.

By DAN. BREVINT, *D. D.*

Laſt Edition reviewed by the *Author.*

Hos. 8. 11.

Because Ephraim *hath made many* Altars *to ſin,* Altars *ſhall be unto him to ſin.*

OXFORD,
Printed at the *Theater*, 1684.

CHAP. VIII.

That no Pagan God ever had either so many, or so notorious Characters of a downright Idol, as what is adored at Mass.

IDOL is a Relative, that here may look towards three things. 1. To the thing which it represents, in which sense the 72. Interpreters sometimes take *Idol*, *Image*, and *Carved thing* promiscuously. 2. To that religious Service that men will bestow upon it. Thus, that which is an *Image* in an House, where it hangs but for an ornament, becomes an *Idol* in a Church, if it be removed thither to be worshipped. 3. To that foolish opinion which sets men upon this worshipping, which is as vain as vanity it self; in which respect the Hebrews use to call *Idols* and false Gods אֱלִילִים that is, Things worth nothing. Whereto the Prophet *Jeremy* alludes, c. 2. 9. *They walk after that which profits nothing*, or rather things that are not at all, or a meer *Nothing*. Which sense S. Paul also seems to allude to, when he says, *that the Idol is nothing*, 1 Cor. 8. 4. That is, Idols may be somewhat, as to the *material part*; for so, they are sometimes brave works of Mens hands, statutes of Gold, &c. Sometimes excellent works of God Himself, as Sun and

and Moon, Angels, and Saints: But as to their other *formal being* of any excellency, which might require Divine worship, they are nothing at all of that, which fond worshippers are pleaſed to conceive of them. For example.

Good Authors [a] ſay of *Serapis*, the greateſt Idol of *Egypt*, that when Bishop *Theophilus* Patriark of Alexandria, was about to beat it down, the People thought that the leaſt ſtroke offered upon that Image, would provoke the God whoſe it was, to ſend forthwith plagues among them; and that if it were quite beaten down, the Land would ſhake under that fall. Notwithſtanding all this, *Theophilus* ſent for tools, and Men fit for his work. When the People ſaw the Black-ſmithes with their hammers, they preſently cried out, they were undone. But when *Serapis* his head was cut off, and his Body thrown down from that advantageous ſtation, that helped ſomewhat the huge Satue to keep its worshippers in awe; in ſtead of Plagues, and Thunderbolts, they ſaw nothing but a ſwarm of Mice, which the blow had frighted away out of the Body of this God, beſides many ſecret conveyances behind in the wall, by which Prieſts did uſually get up, to move and to animate this Idol, as occaſion did re-

[a] Theodoret. Hiſt. Eccleſiaſt. l. 5. c. 22.

quire.

quire. Conſider therefore this vain Image in all its Materials: it was ſomething indeed, to wit, an admirable piece of work, but as to that Divine power, that Pagans did conceive of it, it was *nothing*.

To come nearer our buſineſs, take the *Virgin Mary* for what she is; she is the moſt bleſſed, the moſt holy, and the moſt happy of Women: and God forbid we should ever either think, or ſpeak otherwiſe of that glorious choſen Veſſel. But if you make her a Goddeſs, or a Queen [b] and Miſtreſs of the whole World: who, as Mother [c] may command Chriſt; and raiſe [d] her Seat above or near the Throne of God the Father: and out of this Elevation reſcue ſometimes from the hands of Juſtice deſperate men, after they [e] have denyed *Baptiſme*, *Trinity*, and all ſacred things, except her ſelf: and appear to S. *Dominick* with a Troop [f] of above an hundred armed Angels, to ſtrengthen him againſt 1500 Devils, who tormented an Heretick for laughing at her Roſary: and come down to Purgatory [g] punctually every Saturday. Or on the other ſide, if you make her come down out of this glorious Majeſty either

b Miſſal. Pariſ. pag. 205. & p. 165. c Miſſal. Par. Miſſ. de B. M. p. 18. d Argent. de 7. Excellent. Edit. 1614. e Scala Cœli. Privil. 2. f Specul. Exemp. titul. Roſar. Exemp. 1. g Bulla Sabbath. John 22. confirmed by Pope Alexand. 5.

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to cure [h] the ſcabs of a young Monk; or to viſit a [i] ſick Miller in *Germany*; or walk about that ſame Country to make her Image [k] ſing at Maſs; thus, I ſay, you ſhall render the bleſſed Virgin a meer *Legend*, and if you worſhip and pray to her upon ſuch accounts, you ſhall make her alſo a true *Idol*.

This is the caſe of *Maſs worſhip*. What a Prieſt holds, breaks, conſecrates, elevates, and adores, is certainly ſomething; to wit, a white thin Wafer of the bigneſs of a Roman penny, dryed between two hot Irons, by a baker. But if you think that whilſt the Prieſt mutters five words, preſently parts out of his mouth, or from Heaven, a miraculous power, that will deſtroy the whole ſubſtance of this ſaid Wafer, and that under its remaining white and round figures, creeps that very Body of Chriſt, which by his Aſcenſion hath bin carryed up to Heaven: and farther, that being once got in this new lodging made of figures and other hallow Accidents, wraps it about ſo ſtrait, that it pulls the new Gueſt, whitherſoever the Prieſt or the Rat, or other vermin will carry it; and thus gives him cloſe attendance, as long as it is able to laſt: all theſe and other like fancies

h Specul. Exemp. Titul. B. M. Exemp. 18. i Ibid. Exemp. 51. k Cæſarius. l. 7. c. 11.

come

come to nothing, and this *Nothing* being worshipped, is an *Idol*.

The truth is, of all Idols that ever were worshipped by Pagans, there is none ſo open and expoſed to all the reproaches and cenſures of holy men in Scripture, as is this which Roman Catholicks adore ſolemnly at every Maſs: and if this which they thus adore, were truly Chriſt, one might ſafely aver (what even to think were blaſphemy) that neither Prophets, nor holy Fathers, in their ſpeeches againſt Heathenish Gods, either conſidered well what they ſaid, or ever thought well of their Saviour.

1. To begin with their Original, when the Prophet *Iſaiah* inveighs againſt them who worship Gods made by a Carpenter, of a *Tree*, which the Worshippers had planted, and after hewn into pieces, whereof one was to heat an Oven, and the others to make a God, c. 43. v. 14, 15, 17. Can any rational man think that the Holy Ghoſt did foreſee, that all true worshippers in the times of the Meſſias, were to adore a God every morning made of, and every morning incloſed within ſomewhat of that Wheat, that firſt Country-men had ſown, and Bakers baked into wafers, of which afterwards an Apothecary was to take ſome to wrap Pills in, and a Prieſt all the reſt, to conſecrate

ſecrate into a God? And if the taking that for a God, which before the Conſecration was but a Stock, is a Pagan blindneſs fit for a Prophet to wonder at, v. 18. Is the adoring that for a Saviour, which, immediately before the uttering of ſome few words, was a thin water, ſuch clear Wiſdom, as may become a Catholick? *Here*, ſaith honeſt *Minutius*, [l] *Pagans melt braſs, they caſt it, they ſet it up, they faſten it; 'tis yet no God: they poliſh it, they adorn it; neither is it yet a God: But ſee now, they conſecrate it, and pray to it, then as ſoon as Men will have it to be a God, it is a God.* Was this wiſe man blind, not to ſee that Pagans might return the ſame raillery? Chriſtians ſow Wheat, they cut, gather, and threſh it, 'tis no Chriſt yet: they grind it, they ſift it, they bake it; 'tis but a wafer; they ſet it upon an Altar, they elevate it, and croſs it ſeveral times; no wonder yet: at laſt they ſpeak five words upon it, preſently ten Miracles break forth, and among an hundred waters, which are all like one to another, that which they are pleaſed to think upon, is their *Saviour*.

Where was the wit and judgment of holy Fathers, St. *Chryſoſtome*, [m] *Arnobius*, [n] *Tertullian*, [o] (if they had then *Romes*

[l] Minutius in Octav. [m] Chryſoſt. in Natal. tom. 5. p. 517. edit. Æton. Arnob. l. 6. [o] Tertull. Apolog. c. 12. initio.

Maſs

Maſs worship) when they charged Pagans with flat madneſs, for lodging their Gods in Images, and for dreaming of Conſecrations, which might turn the fate of vile materials into Gods, or shut theſe venerable Gods in vile Veſſels; not perceiving in the mean while, that if Chriſtians did then what Roman Catholicks do now; both ancient Chriſtians and new Catholicks fall viſibly to worſe follies? For the blindneſs Pagans never dreamed in the conſecration of their Idols, to turn effectually the ſubſtance of braſs, ſtone, or timber, into the very nature of their Gods: as theſe, who think and talk always of *converting the whole ſubſtance* of Wafers into the *whole Body* of Chriſt. *Pagans* could change by their Idol worship, the glory of the incorruptible God into Images *Rom.* 1. 23. made of vile materials: but they did not intend, by any help of miracles, to change this vile material into any God. This extraordinary attempt was never own'd, as I can remember, during the times of Pagan *Rome*. And Pagans did acknowledg their wood and ſtones, even after they had conſecrated them into their Gods, to be no more [p] then *Seats* and *Domicils* made of wood and ſtone,

p Arnob. l. 6. Porphyr. apud Euſeb. de Præp. Evang pag. 6. edit. Steph. Celſus apud Orig. l. 7. pag. 37. Athanas. Orat. cont. Gent. pag. 17. ed. Comelin.

where

where their *Gods* did love to appear: and where their assisting power, which they did call *Numen*, was wont to work.

This being so, all both reproaches and ironies, which Holy Prophets throw on Idols, fall twenty times more heavy upon what is adored at Mass. For example, if with *Jacob*, you laugh at *Laban*, *Gen.* 21. 30. for serving Gods, that a man or woman can steal away; or at the *Egyptians* with *Isaiah*, 2. 20. for worshipping that at one time, which they must cast to Moles at another: or at the *Babylonians*, *Isaiah*, 46. 7. for carrying on their shoulders their Gods, who otherwise could not help themselves: or at *Bel* and *Nebos* Priests, *Isaiah* 46. 1. 2. because their Gods fall to the ground, and are carryed away captive; these Idolaters will tell you, that all such reproches, are gross mistakes: that they are not so mad, as to think that brass or timber can make a God: and that when these materials fall to the ground, or are stoln, or carryed away by Souldiers, their Gods are neither shut in, nor tyed up to their own Images. This indeed was not sufficient to exempt *Laban*, *Egypt*, and *Babylon* from the burden and lash of the holy Prophets. For when these Pagans worshipped either their *Bel*, or their *Serapis*: it was then just with them, as it is now

with downright Catholick Pilgrims to the Lady of *Lauretta*; the Gods and the wooden Images in their popular Devotions moſt commonly went together. But however, it is far more then Roman Catholicks will or can ſay for what they do. 1. What Roman Catholicks adore is expoſed to all the inſufferable abuſe that any dumb Idol can receive. It falls oftner then ever *Nebo* did to the ground, witneſs the injunction [q] of *ſcraping* the ground where it falls. It is ſometimes ſtoln away, as the poor Gods of *Laban* were, witneſs Pope *Innocent's* [r] Decree, that it be ſo well kept, *that no raſh hand may approach it.* Witneſs alſo the ſad complaint that [s] a Bishop made to *Charles* the fifth, that his Church was ſo ſlenderly built, that the very Body of the Lord was not ſafe from thieves and witches. It is ſometimes carryed away captive, as were the heathenish Gods whom Pagan *Rome* had conquered; witneſs St. *Lewis* [t] the IX. who being beaten, and in great diſtreſs, ſurrendred it for a pawn, into the hands of the Sultan, who carryed it away to *Egypt.*

2. It is expoſed both to a greater number, and a worſe kind of contumelious uſages, then have ever bin heard of I-

q Miſſal. Rom. de Defect. in Miniſt. Can. 15. r Innoc. 3. Decretal. l. 3. Titul. 44. cap. 1. s Alex. Gerardin. Itinerar. ſub fin. t Joſius.

dols

dols. 1. Never Idols were eaten up, or ſwallowed down by their own worshippers, except theſe two, the *golden Calf*, and the *Maſs God*. But here is the great difference between theſe two ſorts of worshippers; They who worshipped the *Calf*, took it but for a repreſentative of God: and when they had it down their throats, they were preſently convinced that this God was but an Idol. This was a convincing evidence, which *Moſes* had learned of *Noah*; as *Noah* had learned it of God: when, as holy Fathers [a] take it, God by diſtinguishing *clean* and *unclean*, in order either to prevent, or to convince Idolatry, gave mankind ground for this Rule; *that neither the things which are unclean, nor the things that are eaten, as being clean, muſt be adored, or thought to be Gods.* This Rule ſtood in the Church of God, till Tranſubſtantiation put it down: for Maſs cannot abide ſuch Doctrine. Here *Noah*, *Moſes* and *God* Himſelf are confuted. And when they thought to have ſufficiently kept off Paganiſm, by reckoning their Gods among meats, that do fall down to mens bellies, as *Iſaiah* did afterwards by reckoning them among ſuch things as ſhould be caſt to *Bats* and *Moles*, 46. 7. Roman Prieſts take up the

[a] S. Theodoret. in Genes. interrog. 55.

quarrel, and maintain by what doth happen often at Maſs, that Gods may be Gods ſtill, tho' they ſhould fall into worſe places. If heathenish Gods fall but to the ground, tho' it be but ſeldom, and by miſchance, holy Prophets will laugh at them: and when the Maſs God falls into worſe filth, which is often, and of due courſe, whenſoever it is vomited up, good Catholicks will [x] adore it. So certain and evident it is, that thoſe holy Prophets, and theſe good Catholicks are not led by the ſame Spirit.

Secondly, leſt you ſhould reply, that the Mouthes, and throats, and ſtomacks of conſecrated Prieſts have Priviledges; for ſome ſay, that Prieſts do compleat [y] eſſentially the Sacrifice, when they eat it, which without queſtion, lay-men do not; it is now generally agreed amongſt them, that the moſt lewd and beaſtly lay-men, do both ſwallow down, and afterwards caſt up ſometimes this ſelf-ſame adorable object. *Bonaventure* indeed, and ſome few more, once had the ſimplicity to ſtartle at this. But Pope [z] *Gregory* the XI. and the whole School, have long ſince undeceived all Roman Catholicks of that error: So that now it is publickly taught, that, if not a man

x Miſſal. Rom. de Defect. c. 10. n. 14. Si Sacerd. Suarez. de Euchar. Diſp. 46. ſect. 2. Par. Sequitur tertio. y Bellarm. de Miſſ. l. 1. c. 27. z Direct. inquiſit. p. 2. q. 10.

onely,

onely, but even the vileſt vermin, can nibble at conſecrated Bread, she goes away with this Maſs God, and keepes him, whether in her mouth, or ſtomack, or guts, for as long as she can keep that crumb. Therefore are theſe two rules [a] preſcribed. 1. That the Prieſt *lick*, or take up moſt reverently, if he can, what hath bin thus miſcarried. 2. And that when either flies, or ſpiders chance to fall into the Chalice, becauſe theſe little beaſts cannot drink ſo little, but they drink him whole, and have him in their little guts; the Prieſt muſt by all means ſwallow down theſe flies, and ſpiders, if he can do it, without the endangering of his life. Once was the time, that whole *Egypt* was made ashamed of the ſtatelieſt God they had, as ſoon as they ſaw mice creeping out of the belly of their God: what would they therefore have done, if they had ſeen their God creeping down, as the Maſs God doth, into the belly of theſe mice?

Thirdly, what *Rome* adores, fares ſometimes worſe; and this muſt happen when the Prieſts ſtomack cannot digeſt what it receives: its natural ferment being depraved or overthrown; for in that caſe whatever is eaten, muſt be caſt off crude

a Gabr. Vaſquez. Diſp. 195. c. 5. b Miſſal. Rom. De Defect. c. 10. n. 5 & 14.